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R.N.S.

Reformation In Our Time

John Calvin, Guillaume Farel, Theodore Beza and John Knox

November 1, 1950

FROM COVER TO COVER

IT WILL WORK LIKE THIS, explains Miss Beata Mueller who is on the staff of the Planning Committee for the National Council of the Churches of Christ in the U.S.A. This is a comprehensive description of the eight agencies whose functions will be taken over by the National Council of Churches. ..... Page 3

Dr. Carl Hermann Voss, a Congregational minister and chairman of the executive council of the American Christian Palestine Committee, writes on GELBER ON PEACE BY POWER. This discussion of Lionel Gelber is in the nature of a report on his latest monograph entitled "Reprieve From War: A Manual For Realists." .. Page 9

ALBERT SCHWEITZER — RECREATING GENIUS, a tribute by Dr. Edwin Prince Booth of Boston University School of Theology, marking the beginning of the Albert Schweitzer Festival being held in Boston Oct. 29th to Nov. 30th. ..... Page 10

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READERS WRITE

Federation's Name

The October issue of *Social Questions Bulletin* contained a referendum on the name of the Federation. On this matter I find myself unable either to vote FOR the name change or AGAINST the name change. The purpose of this letter is to give my personal reasons for not voting either way and to suggest a third alternative.

I cannot vote FOR the name change because I do not believe "it will deprive the incurably hostile of a false front behind which to continue their attack." While the proposed name of "Methodists Federated for Social Action" may be more accurate it will nevertheless be regarded as begging the question; it will increase irritation and not produce conciliation.

I cannot vote AGAINST the name change because that would mean retaining the present name which is a cause of misunderstanding with some sincere and conscientious people and should be changed as an evidence of the Christian grace we possess in order not to give cause for offence. Of course there is no legal or moral monopoly on the word "Methodist." The Federation used it before there was a Methodist church by that distinctive and abbreviated title and social actionists have prior rights traditionally before many other "unofficial" groups. Nevertheless the Federation now has another opportunity to pioneer and this time in the field of patience and Christian Grace. Let the Federation continue its main purpose "to deepen within the church the sense of social obligation and opportunity to study, from the Christian point of view, social problems and their solutions; and to promote social action in the spirit of Jesus." What's in a name? There is more important work to be done than arguing over such trivial matters.

One of our wise leaders suggested the organization might be called the "Christian Federation for Social Action," but added quickly, "Of course that might be harder to live up to." May I suggest the "Epworth Federation for Social Action." The name "Epworth" would remind us of a distinguished son of that English village who was responsible for a great deal of social action and well in advance of his times and heartily despised by the religious reactionaries of his day. "EF-SA" is much more euphonious than MFSA anyway. Besides it would do a favor for the over-worked attorney-general's office with its file of subversives. Didn't that office list the "Epworth League" some nine years after it went out of existence? "EF-SA" would fit in nicely in that empty place in the catalogue.

But believing in democracy, I'll stick with the Federation with whatever name the majority decides on.

(Rev.) Loyd F. Worley,
Stamford, Conn.

Dating The Church

While traveling through our beloved country recently I passed by an imposing building over the entrance of which the following designation was boldly and clearly painted: "1921 Christian Church 1921." Several questions immediately arose in my mind.

Was the Christian Church founded in 1921? Undoubtedly that particular edifice was erected in that year but the Christian Church has been operating for more than nineteen centuries. A glorious history was created by apostles, saints and martyrs long before local churches in the United States were built. How preposterous and deceiving is such a banner as the one mentioned!

Was the church truly Christian in 1921? The American people had just gone through World War I. Did the churches do all that they might have done to prevent World War II? Did the churches really strive to "evangelize the world in this generation?" Was the record of any local church in 1921 noble enough to warrant boasting on the part of its leaders?

Is the church of 1950 the same as the church of 1921? Is the church of 1921 good enough for us? Are we merely marking time? The church should be up-to-date, aware of the circumstances and sensitive to the needs of our day. The church must advance every year, ever achieving new victories for Jesus Christ. Not having attained perfection the church must "press toward the mark for the prize of the high calling of God in Christ Jesus."

(Rev.) Earl V. Tolley,
Binghamton, N.Y.

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B. Stuart Mann,
Taunton, Mass.

"Church Of The Air"

"My Church's Job" will be the subject of Dr. Nathaniel F. Forsyth's radio sermon Sunday, Nov. 12th, on the Columbia Broadcasting System's "The Church of the Air" program.

The broadcast will originate at 9:30 a.m. (CST) in Nashville, Tenn., where Dr. Forsyth is associate executive secretary of the Division of the Local Church, Methodist General Board of Education. Many CBS stations carry the program later in the day.

Theme of Dr. Forsyth's message will emphasize "the well-rounded growth of the church and its membership" which he believes vitally necessary if the church is to discharge fully its daily responsibilities in all of life's relationships.

"I believe that the future of the church in these critical times is dependent in very great degree upon her defining her goal as clearly as Jesus defined the purpose of his life: 'that they might have life and it to the full'," he explains.

Dr. Forsyth is a former director of the Protestant Radio Commission, and he was active in forming The Methodist Church's radio and film commission.

The sanctuary choir of West End Methodist Church, Nashville, will participate in the broadcast. Copies of Dr. Forsyth's sermon may be obtained from the Columbia Broadcasting System, 485 Madison Avenue, New York 22, New York.

It Will Work Like This

BEATA MUELLER

WHEN THE NATIONAL Council of the Churches of Christ in the U.S.A. is constituted in Cleveland is November, eight national interdenominational agen-es will give up their separate identities to become part of merican Christianity's largest co-operative service organi-tion. At the same time, twenty-eight denominations hich have been related to most of these agencies will ool their support of these agencies although they will ot unite organically.

Along with the eight national agencies will join other, ghly specialized agencies such as Church World Service nd the Protestant Radio and Film Commissions.

Some of these agencies are less than ten years old; others ate back half a century and more. Their history marks e growth of American church co-operation in many elds of service. Now their resources, experiences and kills are being combined in one many-faceted program of hristian service.

According to present plans, it will work something like is:

The National Council will have four main divisions of rvice. The Division of Home Missions will continue the ork of the present *Home Missions Council of North merica.* The Division of Foreign Missions will carry on e world-wide service of the *Foreign Missions Conference f North America.* The Division of Christian Education ill include the work of both the *International Council of eligious Education* and the *National Protestant Council n Higher Education.* The Division of Christian Life and Vork will continue the specialized work of the *Federal ouncil of the Churches of Christ in America.*

There will also be two general departments designed to ring the thinking and special interests of lay men and omen into the policy-making and planning of the Na-onal Council. The Department of United Church Wom-n will continue the program of the present *United Coun-l of Church Women.* The Department of United hurch Men is completely new. Its program will be de-eloped by laymen who are members of the council's eneral assembly and by representatives of the rapidly rowing laymen's groups in the denominations. It is ex-ected that young people's organizations such as the nited Student Christian Council, the United Christian outh Movement and the Student Volunteer Movement ill be related eventually to the Division of Christian Ed-cation.

A NUMBER OF JOINT commissions and depart-ments will carry on work in which more than one f the service divisions are concerned. One of these joint epartments is Stewardship, whose program is now car-ied out by the *United Stewardship Council.* Another is e joint commission on missionary education, which will ontinue the work of the *Missionary Education Movement f the U. S. and Canada.*

Finally the National Council will have a series of central epartments and service bureaus to serve the entire organi-zation in such fields as finance, research, field administra-tion, publishing and public relations. Church World Ser-vice will become another of these departments. The Pro-testant Film and Radio Commissions, now separate, are ex-pected to join in the central department of broadcasting and films. This department and public relations, through modern means of mass communication, can reach millions of Americans, both church-goers and others, with the message of Christianity and the story of what the churches are accomplishing together.

To realize how far-reaching those accomplishments will be, let's take a look at the programs which will be carried out in the new divisions and departments.

First the Division of Christian Education. One of the agencies merging in this division is the International Coun-cil of Religious Education, through which 39 denomina-tions have worked together to create plans, policies and resources affecting the lives and lessons of 90 per cent of Protestantism in the U.S. and Canada.

The I.C.R.E. was established in 1922 by the consolida-tion of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. Co-operation in its field, however, dates back to 1832 when an interdenominational national Sunday school conference was held in New York.

ONE OF THE MOST widely known of the I.C.R.E.'s projects, the International Uniform Sunday School Lessons, was first authorized in 1872. Today the uniform and graded lesson outlines are used in churches of 80 denominations. They are also used as the basis for two syndicated newspaper columns — "Roy L. Smith Bible Lessons," written by Dr. Roy L. Smith and used weekly in 89 daily newspapers, and "The Bible Speaks," by Dr. Kenneth J. Foreman, carried in nearly 1,700 weekly news-papers across the country.

Other activities of the I.C.R.E. range from workshops on religious drama, audio-visual aids and Christian educa-tion, to helping the chaplain of a state prison set up suc-cessful courses on religion for the prisoners.

Next year will mark the 50th anniversary of vacation schools, begun in 1901 in an effort to keep underprivileged city children off the streets. The Division of Christian Education will serve 50,000 vacation Bible schools, 220,000 Sunday schools, and 2700 weekday school systems in 46 states.

The other agency whose work will be carried on in the Division is the National Protestant Council on Higher Education, formerly known as the Council of Church Boards of Education. Established in 1911, this organi-zation represents 26 denominational boards concerned with church-related colleges, Christian student work, min-isterial training and campus Christian education.

Its quarterly publication, "Christian Education," is read by top-level educators across the country. This fall its Commission on Research is publishing a textbook, "Elementary Economics," to which 40 authorities have

contributed. Earlier research projects include studies on "the Curriculum of the Christian College," "Economic Theory and Practice in the Light of Basic Christian Principles," and "Education of Public School Teachers in Church-related Schools."

A recent development is National Christian College Day, to be held annually two weeks after Easter to bring to public attention the great contributions of Christian colleges to our national life. About 440 colleges co-operated in the first observance of the day on April 23, 1950.

The Joint Commission on Missionary Education will be closely related to the Division of Christian Education. This commission, will carry on the program of the Missionary Education Movement, through which 30 communions plan and distribute books and teaching materials on mission themes.

Since its founding in 1902, the M.E.M. has published in its Friendship Press more than six million books and several million additional pieces of supplementary material such as maps, pamphlets and teachers' guides.

In the last 20 years the agency's staff has doubled and and its volume of business has tripled. It now uses over 100 tons of paper a year, distributes annually over a quarter of a million dollars' worth of publications on mission projects, problems, personalities and history.

The M.E.M. also co-operates with the Protestant Film Commission and denominational boards in the production of films on mission themes. Films since 1947 include "Beyond Our Own," to accompany the study theme of World Evangelism; "My Name Is Han," on China; and "Kenji Comes Home" on Japan. The first home missions film, "Mission to America," will be released this fall along with "South of the Clouds," a film on the Near East.

Another of the agency's functions is leadership training in missionary education. The M.E.M. maintains close relationships with summer conferences at Northfield, Mass., Silver Bay, N. Y., Lake Geneva, Wis., and Asilomar, Cal.

Of all the agencies merging in the new National Council, the Federal Council is probably the best known among outsiders because of its actions on social issues — actions that range from filing a Supreme Court brief in a case of racial segregation to appointing a Commission of Christian Scholars to study the moral implications of atomic energy as a means of mass destruction.

When the council's church leaders met with representatives of business and labor at the Detroit Conference on the Church and Economic Life and with representatives of government and social agencies in the Columbus, O., Welfare Conference, their discussions were news across the nation.

Worth noting in the economic field is the three-year study on Christian ethics in relation to economic life, launched by the Federal Council's Department of the Church and Economic Life under a $100,000 grant from the Rockefeller Foundation. This is probably the first time economists and theologians have worked actively together in a study of present-day economic problems. The results will eventually be reported in six volumes, covering issues ranging from the problems of conscience in individual economic decisions to the role of government in controlling economic power.

In the international field, recently the council commended the United Nations for prompt and vigorous action against aggression in Korea, expressed the hope for eventual "peace with justice." In another action, the council condemned the allegedly Communist-sponsored "Stockholm Peace Petition," as "spurious" and "designed to conceal the aggressive policies revealed in the invasion of Korea." The council also criticized the proposed $100,000,000 loan to the Spanish government because it would imply "political endorsement of the Franco regime, which has denied and still denies basic civil and religious rights and freedoms." This policy of acting on such matters when member groups can agree extends to the 40 state and 838 local councils of churches that have come into being since the Federal Council was founded in 1908.

Co-operative action on social issues is most noticeable to outsiders, but to church people the Federal Council has been most noted for its work in evangelism.

The United Evangelistic Advance is the most tremendous co-operative program of the council's department of evangelism. Planned by secretaries of evangelism from 38 denominations, the 15-month project was launched on World Communion Sunday, October 2, 1949, and will reach its climax this Christmas.

The Joint Department of Evangelism in the National Council will be closely related to the Division of Christian Life and Work, but some of its members will come from the Division of Christian Education. The educational evangelism aspect of the Advance has been carried out in co-operation with the I.C.R.E.

Other joint departments directly related to the Division of Christian Life and Work will be Pastoral Services, concerned with counselling and the relation of religion to mental health, and Stewardship.

The Joint Department of Stewardship will carry on the 30-year-old program of the United Stewardship Council, which promotes "the systematic and proportionate giving of time, ability, and material possessions." Members of the Stewardship Council feel that it is not just the church member's contribution of his proportionate share in money, but also sharing his time and talents that is important — a kind of giving that enriches both the giver and his church.

This philosophy goes back to 1909, when the Laymen's Missionary Movement started an agency that stressed the

"Just as a tree bears year after year the same fruit and yet fruit that is each year new, so must all permanently valuable ideas be continually born again in thought."

* * * *

"Albert Schweitzer, An Anthology," edited by Charles R. Joy, The Beacon Press, Boston.

ed to "quietly prepare the hearts of the givers." The me theme was taken over later by the Inter-Church ovement. The Stewardship Council was established hen the earlier group disbanded.

Today the Stewardship Council is the clearing-house r accurate information on the giving record of the major rotestant bodies and a center for literature and audio-sual aid materials on stewardship for the denominations. It publishes stewardship literature that can be used in ny communion and develops literature for the special eeds of its 28 member denominations in the U.S. and anada. It also has a library of transparencies, sound lms, filmstrips, slides and recordings in the various de-ominational offices.

In addition, the agency provides speakers for classes, onferences and theological seminaries and promotes stew-rdship research and study in seminaries and universities. Finally, there are two divisions concerned with missions home and abroad.

Service To American Minority Groups

The Division of Home Missions will continue the pro-ram of the Home Missions Council, through which 22 najor Protestant communions carry out a unique ministry o three national minority groups — migrant farm work-rs, Indians and Negro sharecroppers.

To help meet the needs of America's 2,500,000 migrants nd their families, the council has a permanent staff of 20, ugmented in summer with several hundred volunteer nd paid workers, whose work extends into 26 states. heir ministry includes not only worship services but also hild care, education and social service.

Interdenominational work among the Indians includes rograms in government schools, recreation centers and in ndustrial areas where Indians flocked during the war nd have remained.

The agency has also carried on a program to teach adult Navajos to read their own language. Few of them speak nglish, and an estimated 80 per cent of the 65,000 reserva-on Navajos are illiterate.

To help improve the harsh lot of Negro sharecroppers n the cotton-growing South, the council has taken steps o train a Negro ministry in techniques of rural life im-rovement through the church. In the tiny center of Har-is-Barrett, Ala., sharecroppers are rebuilding their ram-hackle church and their own wooden shacks with newly-eveloped cement blocks they can make themselves of local naterial. "Lord's Acre" projects to help support the hurch are springing up throughout the South.

Co-operation In Overseas Work

The Division of Foreign Missions will carry on the world-wide program of the Foreign Missions Conference, he oldest agency to be organized in its present form and hat with the widest denominational representation of the ight merging in the National Council.

Experts from 54 denominations plan overseas mission trategy at the conference tables of the agency's "area ommittees." Here heads of foreign mission boards ex-hange views on such problems as the future of the church-s in Asia or securing religious liberty in Latin America nd make decisions about such projects as a literacy campaign in Liberia, the distribution of the Scriptures in Japan or building a radio station in the Philippines.

In foreign as in home missions, leaders have often found that some projects can be carried out more effectively by co-operative action. Among these are agricultural missions to improve farming and raise living standards in backward areas; Dr. Frank Laubach's famous literacy program that has resulted in 34,000 mission literacy schools in African villages, has been adopted by governments in Latin America, and has reached to every continent; Christian periodicals for women and children in Asia, Africa, South America; Christian colleges in the Orient and the Near East.

Although the majority of foreign mission work is denominational, it is probably significant that in many mission countries there are now national Christian councils for closer co-operation and in some cases united churches, as in Japan, China and South India.

Big Jobs For Laymen

Support for both home and foreign interdenominational work is one of the concerns of the United Council of Church Women, which will become the National Council's General Department of United Church Women.

The United Council sponsors the World Day of Prayer which is celebrated in more than 90 countries around the world on the first Friday in Lent. Celebrated in over 15,000 American communities, offerings from the World Day of Prayer here help support missions to migrants, sharecroppers and Indians in this country and aid to foreign students here; gives financial help to eight interdenominational Christian colleges in the Orient, and to Christian literature for women and children in Asia, Africa and Latin America.

The General Department of United Church Men will have no such background of organizational experience. Completely new, it is partially a response to the rapidly increasing denominational laymen's organizations. Many of its members will be chosen from these groups. Its first job, according to one National Council spokesman, is to find jobs that laymen can do in the church that are suited to their skills and abilities, including counseling and strengthening the Council's programs in research, radio, television, films and public relations in general. It is believed the comprehensive program of the Council as a whole with a budget of nearly $3,000,000 will attract the services of Christian laymen who are used to operations far larger than the local church or even many of the denominations.

This emphasis on the vital contribution of lay men and women to the work of the churches will begin even at the National Council's Constituting Convention in Cleveland, O., Nov. 28-Dec.1.

Besides the 1,200 official representatives and alternates of the denominations, 5,000 visiting delegates are expected to be present on this historic occasion.

Their presence, and the prayers of church members at nation-wide local Services of Rededication on Sunday, Dec. 3rd, are a token of the importance of this new instrument of Christian service to millions of Christians everywhere.

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Reformation In Our Time

The significant meaning of reformation is not to be found in the historical data of Martin Luther's life. Rather, it is best understood in terms of its continuing power. To reform means to change for the better; to make changes for the sake of improvement; and clearly that means that there is no "once and for all" reformation.

The age of transition in which we now live has called for faster reformations than most of us have been capable of making. Within the past few years we have seen our world become a community of nations, yet most of us are still thinking in nationalistic terms; we have seen the Protestant and Orthodox churches come into a world fellowship, yet church members are still overwhelmingly denominational. Within the past few years we have discovered that the greatest cause of war is hunger, yet we are reluctant to implement ways and means of relieving the cause of war, while we spend billions of dollars to fight more wars.

Reformation implies that the churchman is in a constant search for understanding the will of God and discovering ways of implementing God's will on earth. In the reformation tradition, man is his own priest and is in fellowship with other men who are of like concern. Reformation is inseparable from democracy in that it becomes the motive for the ongoing and expansion of the Christian way of life.

During the current phase of the Advance for Christ and His Church, the Methodists are making special studies of the Reformation. Nothing could be more timely, for no man ever studies the Reformation without experiencing its contagious power. The far-reaching implications of the Reformation of history were small indeed when compared with what a reformation in our time could accomplish.

Memo To Mr. Wilson
Subject: Profits And Prophets

Despite his probable good intentions, Robert Wilson, chairman of the board of Standard Oil Company of Indiana, succeeded in saying some amazingly shocking things about the duty of business men to the church. Mr. Wilson, according to the N.A.M.'s magazine *Trends,* believes that business men should take a more active part in church affairs. He says that "business owes an enduring debt to the church for the climate of honesty and fair dealing, and individual freedom, in which we in America do business." Next, says Mr. Wilson, "We want the church to be sound and practical in its approach to economic matters which properly concern a body of Christians."

Going deeper into the development of Mr. Wilson's thesis, we find the following appraisals of what he apparently regards to be dangers on the part of churchmen: "Church leaders are naturally idealistic and sympathetic with the unfortunate. . . . They are understandably attracted to any system that promises a better break for the common man. . . . They are also accustomed to dealing with men who have a regard for truth, and hence tend to be easily misled by the ready promisers and the plausible proponents of such panaceas as socialism or the gentler forms of communism."

Actually this editorial would be stronger if it reported nothing more than Mr. Wilson is reported to have said. But how can a churchman be silent in the face of this kind of thinking? Clearly Mr. Wilson believes that the church is isolated from the total pattern of living: it is filled with cloistered old people who, from his own description, are naive, gentle, and even stupid. The church is to be congratulated for providing a "climate of honesty and fair dealing," but surely it is not to be taken seriously as a prophetic voice in the current age of self-strangling materialism.

No, Mr. Wilson, we cannot accept your definition

the role of the church. We will be glad to have you ome in and be part of it, but churchmanship isn't ust another little golf game — it is a way of life cen- red around a long tradition of Judaic - Christian ought and action. It is as concerned about those ho are "swinging to the left" as it is about those ho want to "swing to the right." It believes in the ssential dignity of man as a child of God, and, Mr. Vilson, you will be interested to know that it makes o distinction between "common man" and "priv- eged man." The church has a peculiar concern for ll men in that it believes that every individual has God-given right not only to exist, but to earn and o achieve and even to make profits — provided that o man's success is achieved to the detriment of an- ther.

Big Sticks And Olive Branches

President Truman on United Nations Day sounded ke a great international statesman; President Tru- nan on the day following sounded like a swash-buck- ng militarist. It may be a good way to win support rom both the internationalists and from the nation- lists, but most people will choose sides and Mr. Tru- nan may find that he is without support from either roup.

His United Nations Day speech was a masterpiece. Ve liked it because he put the problem of peace on an nternational level and made it the responsibility of ll of the nations. He said that the United Nations vas founded on faith and that its continued strength vas dependent on even more faith. He said that the eople of the world look to the U.N. to help them im- rove the conditions under which they live, and to ulfill their profound longing for peace. Mr. Tru- nan said that we must work for disarmament by eeking international control of atomic energy, and by educing both armaments and armed forces. "Co- perative and effective disarmament would make the anger of war remote. It would be a way of achiev- ng the high purposes of the United Nations without he tremendous expenditures which conditions in the vorld today make imperative," said our President.

His speech to the National Guard in New York on he day after the U.N. speech was quite different, how- ver, and we hope that some of the people who like o make propaganda against the United States will ave missed this address. "I think," said Mr. Tru- nan, "that the backbone of this country is in its ivilian components." He then pointed out that since anuary 20, 1935, when he became a member of Con- gress, he has been asking for universal military train- ing. "Eight times I have asked the Congress, since I have been President, for a universal military train- ing program." Then citing the fact that 34 per cent of the draftees were not physically fit to serve their country, Mr. Truman urged the National Guardsmen to return to their home towns and work for the pas- sage of U.M.T., to overcome this shocking condition.

No person doubts the necessity of draft laws in a nation threatened with war. The current draft law has not been opposed by any significant number of people, but Americans have been rightfully opposed to Mr. Truman's dogged insistence on peacetime con- scription. He facetiously remarked in his speech to the guardsmen that he admired their many medals — "About all I receive is the bricks. It's a good thing I've got a pretty hard head," said our President, "or it would have been broken a long time ago." It may well be that Mr. Truman has become immune to pub- lic opinion on the U.M.T. question — but church- men must not become immune to it. Methodism is on record, as is just about every religious body in America, as unmistakably opposed to permanent mili- tarism. We must keep at work in opposing this pro- gram which is utterly inconsistent with our demo- cratic framework.

Another Franco Bid

Last week a serious attempt was made to bring Franco in via the United Nations' back door: spe- cifically a request was made to lift the ban on Franco's ambassadors, and also to grant membership to Fran- co's fascists on some of the specialized agencies of the U.N. At press time we do not know the outcome, but we hope that this back-door maneuver will have been defeated.

Our State Department announced earlier this month that in the German Foreign Office papers, it was dis- covered that Hitler gave Franco two million dollars to assure his victory in Spain. The open alliance between Hitler and Franco must never be forgotten and until Hitler's old Axis partner is removed from power, we can no more do business with Spain than we would with the rest of Hitler's friends.

We have learned that it is quite impossible to do business with communists, but have we forgotten that we cannot do business with fascists? Franco's con- tinued persecution of Jews and Protestants, Free Ma- sons, and organized labor should be of sufficient evi- dence to influence our opinions on this matter.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For November 12th.

Topics Copyrighted by the International Council of Religious Education.

How Can We Enrich Our Christian Fellowship?

Acts 11:1-18; Philippians 2:1-5.

A Dispute That Made Christianity Universal

There have been controversies and disputes in the Christian church's history which have been real turning points. There are some now in progress which may well turn out to be decisive in the church's future. The controversy we are to consider in this lesson furnishes us with an example of a local dispute which had great significance.

The issue which arose to disturb the early Christians was over the question of admitting non-Jews to the Christian fellowship. It began in a very casual way and did not seem at first to be important. That is how most great controversies arise. Seldom do those who take part in real disputes realize the importance of the issues. In fact the disputes usually bog down into so many local and personal considerations that few if any of either the participants or bystanders become aware of the meaning or significance of the controversy.

Peter preached in Caesarea, where some bands of Roman soldiers were stationed. Cornelius, one of the soldiers, was converted under the influence of the preaching of Peter. He had been summoned by a committee of three men to come to Casarea to tell the gospel story to a man who had been prompted by a vision to send for Simon Peter. The story in Acts is very moving, as told by Peter in these words: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." Cornelius was converted and Peter summed up the situation thus: "For as much then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God?"

Peter was convinced that God could, through the gospel of Jesus Christ, save Gentiles as well as Jews. He saw the power of God work to save Cornelius. He freely admitted Cornelius and his fellow Gentile converts into the Christian fellowship along with Jews. This was the crux of the controversy that quickly arose.

Theological Talebearers

Peter had no trouble with the Gentiles who accepted the gospel of Jesus Christ and began to act as devout and valid Christians. But soon some talebearers took it upon themselves to report this unorthodox procedure back to the mother church in Jerusalem. Of course they made the event look very serious and were quick to assert the exclusive rights of Jews as the sole possessors of the Christian Gospel. It was the old idea of chosen people bobbing up once more to plague the people who were seriously concerned about the salvation of all.

We need to get this issue clearly before us, for it goes to the very heart of religion today. There are millions of people involved in issues which must be decided on the merits of the case and not for the benefit of talebearers and theological bystanders whose skin is thin. Peter was trying to get the Christian faith before the Gentile world and he knew that he had to find a working program that would get his mission accomplished on the field. Back in Jerusalem there were some very orthodox Jews who had already rejected Jesus when on earth preaching his gospel. Now that they had repented and had taken up the Christian faith they were not willing to share it with Gentiles. The trouble hunters were quick to make an issue of the unorthodox procedure of Peter in accepting Cornelius as a Christian convert. They reported to the fathers of the faith in Jerusalem, and to their everlasting credit it may be said that they saw the importance of the issues and heard Peter long enough to see the world wide significance of the issues. Peter quickly answered his critics with these cogent words: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness, is accepted with Him." The Jewish Christian fathers in Jerusalem gave this verdict: "Then hath God also to the Gentiles granted repentance unto life." This is how Christianity broke out of its national iron curtain before it was closed down at the very start.

Esteeming Others

The basis of Christian fellowship lies in the willingness of Christians to treat others as human beings on the broad and essential grounds of humanity. We have to be very careful in our selective process of recruiting Christianity from among "the right people" that we do not find ourselves "withstanding God." It is God's cause we are opposing when we weigh and measure converts and "prospects" as to their eligibility for admission into the Christian fellowship.

One of the lines of least resistance we take in making it difficult for others to enjoy the fellowship of the Christian church is to fall back on the threadbare excuse that people should find fellowship in their own racial or economic group in the church. That sounds good until you try to build anything like a Christian community among diversified groups.

At the heart of the Christian fellowship lies the principle of esteeming others more than ourselves. "Look not every man on his own things, but every man also on the things of others." If we sincerely put the interests of others above those of our own we will be in a position to cross many lines which are artificial barriers to true fellowship.

"Let this mind be in you, which was also in Christ Jesus" comes as a challenge to us all in every decision we make. When we approach a color or racial or economic line, we need to stop short and ask ourselves the question: "Have I the mind of Christ on this issue?" What a new way of life this would create among Christians if they would get the real mind of Christ before acting.

Gelber On Peace By Power

CARL HERMANN VOSS

Lionel Gelber is known throughout the British Empire and in the United States as the author of "The Rise of Anglo-American Friendship" (1938) and "Peace By Power" (1942). The high regard in which he is held is deserved. Academicians and statesmen, editors and publicists pronounce both books scholarly and sound, and consider them prophetic in their provocative realms.

His newest publication, a distinguished monograph entitled "Reprieve From War: A Manual For Realists,"* brings the thought of his two earlier works into the perspective of our present crisis, giving wider scope and urgency to his favorite theme: *peace by a completely new balance of power with the United States as the pivot.*

The author, a Canadian by birth and scion of the famous Gelber clan of Toronto, was a Rhodes Scholar at Balliol College, Oxford, in the mid-1930's and taught international affairs at the University of Toronto until World War II; he then served as special education officer with the RCAF during the war. From 1946 to 1948, he was a staff member of the Jewish Agency for Palestine, especially during UNSCOP and partition days.

For the past two years, he has devoted himself to an obviously fruitful rumination on "the necessities of peace by power," the *leitmotif* of which is highlighted on the title page by an apt quotation from Shakespeare's "Measure for Measure:"

> "O, it is excellent
> To have a giant's strength, but it is tyrannous
> To use it like a giant."

In the splendid prose of his six chapters, Gelber contemplates the problem of making power the servant of a policy, not the master.

HE WARNS OF "THE German makeweight" in the light of the "new appeasement" as we of the West quail "before Teutonic bluff and bluster." It is his contention that "the abominations wrought by Germany and her sons are beyond atonement. . . . Europe is still bleeding from two German wars fed by the mines and fired by the furnaces and factories of the Ruhr and the Rhineland. . . . The gravest criticism of Anglo-American policy in Germany is not that it is designed to confine Russia on the Elbe, but that it may play into her hands and provide her with the one indispensable auxiliary of her further imperial expansion. . . . For though it was visualized as an obstacle to Russian world aggrandizement, the rehabilitation of right wing German business can become one of the prime levers of the Soviet's future advancement. . . . While forgiveness is a virtue, self-destruction is not, and before you can turn the other cheek, you must lift your head from the executioner's block."

In that fashion, both eloquent and astringent, Gelber deals with "The East-West Schism" and what had been, before June 25th in Korea, "an armed truce." He considers the expansion of Russia a threat equal to that of domination by Germany. Unlike so many well-meaning but tragically mistaken moderns, he is not tender-minded about Russian imperialism; he points to the Soviet Union's latent anti-Semitism and its new quite overt anti-Zionism which forbids the flight of Jews to Israel.

He is not blind to the shortcomings of the West, but he presents the choice clearly: "Our own transgressions are such that in ourselves we may deserve to put small faith; in the legacy of civilization handed down to us we must, on its own merits and by comparison with others, take pride. Its newest trustees, we have a duty to discharge to the past and, even more, to the present and future of mankind. In the contest of power before it, the West must vindicate the exercise of its power, not through a desire to impose it on others, but out of an awareness of what the world would be like if a worse brand of power were to prevail."

IN DISCUSSSING AMERICA'S leading role in the consolidation of the West, he lists as the prime problem the competence of those "who get their hands on the machinery of government." He pays undeserved tribute to the flamboyant, egocentric Theodore Roosevelt, crediting him much too generously with having had the prescience to foresee America's eventual change from adolescent isolationism to maturity as a world power. But there is a refreshing lack of adulation for the great and near great; "Under General Marshall as Secretary of State, there was less of that soldierly discipline than had been anticipated as his particuar forte in the administration's conduct of affairs. Over the Middle East, he and Mr. Lovett were not averse to sabotage of the President's line; nor was James Forrestal, whose tragedy of misjudgment — and of thus being misjudged — would end with the judgment of tragedy."

Gelber's most powerful chapter is "Recessional: Britain and the Brittanic Realm." He portrays, with understandable regret, Britain's decline, economically and politically, and describes her "relegation to a somewhat more subordinate role in international affairs."

It is in this latter regard that Gelber deals with Britain's fiasco with Palestine and Zionism and reaches a high level of impassioned polemic. Here are the accents and cadences of a younger Pitt or of a Churchill castigating the cuttlefish policy of a Bevin. Gelber describes the United Kingdom's protracted feud with Zionism as "one of those blunders that are worse than a crime . . . a venture as malevolent as it was barren . . . a sordid campaign . . . the arbitrary whim of obscure pro-Arab bureaucrats with an adolescent taste for the servile deference of backward races."

Gelber has only scorn for the British effort "to cheat Israel out of her meager space so as to prop up the empty sub-Ruritanian desert "monarchy" of Jordan;" utter contempt for the Arab League, "one of the most brazen frauds of modern politics;" little more than incredulity that

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* "Reprieve From War: A Manual For Realists" by Lionel Gelber. The Macmillan Company: New York, 1950. $3.

Richard Coeur de Lion's descendants, "the latter-day servants of an English crown, would conspire with the infidel to damage or raze the sacred shrines, Christian and Jewish alike, of the Holy City;" and only sorrow for the conscience of the West which "in those months of grace . . . was mute as Mr. Bevin, a Crusader in reverse, sweated to make all of Jerusalem the monopoly of an alien Moslem invader."

It is little wonder that in the United Kingdom a conspiracy of silence greets this trenchant, courageous book and that Gelber has thus far failed — a new experience for him — to find a publisher in Great Britain. Perhaps the British were wounded by his acute insight: "What did seem remarkable there (in Great Britain) was the aftermath of mingled anti-Semitism and apathy, though that most civilized of countries would have been ashamed in any previous episode of the sort to disclose so drab an antipathy — one which is embedded so corrosively in the primitive subconscious of the West and to which Zionism itself has been the counterforce."

Have I any critical comments to make? Yes, a few; but they are minutae and really negligible in contrast to the many positive merits of the book. It is true the author does pontificate in certain paragraphs, sounding as though he had but recently descended from Olympian heights. Sentences are often too involved, lacking lucidity and simplicity. Some phrases are too well turned; and aphorisms, too neatly polished.

Then, too, the problem of Germany's future is disposed of too easily. No consideration is given to the very real possibility that America's vast resources may be exhausted by her ever-increasing world responsibility.

In addition, the tragedy of power is not discussed. Lord Acton was wrong, for absolute power does not "corrupt absolutely;" but any kind of power, absolute or relative, does corrupt.

And lastly, there is, it seems to me, an omission in Gelber's failure to appraise adequately the non-Communist revolutionary forces in the world, forces which might be hindered and thus rendered demonic by the West's use of power solely to maintain the peace; creative and constructive social change, not the maintenance of the status quo, is ultimately the best safeguard against war.

Yet each paragraph, richly wrought and carefully worded, is charged with meaning, the portentous meaning of an ominous future. I have read all of the book twice, much of it three and four times. Each reading has been so rewarding, I am impelled to commend these 196 pages to my friends — and, yes, my foes, too.

"Reprieve From Power" says, it appears to me, exactly what Walter Lippmann has been trying, woodenly and opaquely, to say during the past seven years about the use and misuse of power. But Gelber says it brilliantly and with clarity, cogency and conviction. Most significant of all, however, is the fact that Gelber pleaded for peace by power back in 1938 and 1942, and has been pleading that case consistently and ably ever since.

This is strong medicine, extraordinarily strong medicine for our generation. Yet what other remedy will avail for the sickness of our body politic?

Albert Schweitzer — Recreating Genius

EDWIN PRINCE BOOTH

The music of the masters needs the touch of re-creating genius in each generation. One of the greatest of the interpreters of the music of Bach in our time has been Albert Schweitzer. Their names are inseparably linked.

Schweitzer was born in Keysersberg in Alsace in 1875; and he yet lives, moving now into his later 70's, active in all the affairs of our modern life. His father was the village pastor in the Evangelical Church thriving in the Rhineland since the days of John Calvin. His father was not only an Evangelical pastor but also a man with deep interests in music. On his mother's side he received a similar inheritance. Her people were also pastors, musicians and teachers.

For many generations the villagers in Alsace had been accustomed to endure the hardships of war, since they were placed between the mighty French and German nations. And this long discipline under invasion bred in them a quiet self-possession. Most of the Schweitzer traditions were rooted in French customs and French literature, but at the time of his birth the Alsatians were incorporated in the German empire of Bismark and the Prussian kings. He uses each language with equal mastery, and is at home in each tradition.

Schweitzer demonstrated in his childhood the major areas of life in which his genius was to mature. One Sunday morning with playmates and slingshots he stalked the birds — and just as he had drawn his aim on one singing on the trembling branch he heard the bells of his father's church and they seemed to say "Thou Shalt Not Kill." Sling and stone dropped from his hands and ever afterwards the sound of the church bells ringing out over the quiet valley and summoning his people to worship symbolized for him the centrality of religion in life, and the song of the birds in the trees in the early morning filled him with almost ecstatic joy.

The presence of poverty and suffering in the midst of his father's parishioners touched his heart even as a child and made him feel ashamed to be better off as the pastor's son than were his playmates. Early in life his father taught him the richness of music and by the time he was nine years of age he was permitted to play the church organ in morning worship. He heard his father read letters from a missionary in Central Africa, reporting back to the little church in Alsace, and, in imagination, he pictured the great need of health and guidance in that dark continent. He and his friends were wont to plague a poor Jewish trader who came pulling his cart regularly to Gunsbach. But one day the eyes of Schweitzer looked straight into those of the peddler and he saw there such sadness and such unhating acceptance that humanity's universal love was born in him, and he never again dissociated himself from the oppressed.

Trained in the elementary school at Gunsbach to which illage his family had moved, and in the great gymnasium radition of the German people, he entered the University f Strasbourg. He was capable of sustained, hard work, nd his many-sided interests drew largely upon his trength. He mastered the fields of theology, philosophy, nusic and medicine. His studies in the New Testament roduced not only an outstanding contribution to our istorical studies, but also a deep and moving piety in his wn life. Preaching became a necessity of his being.

N A WORLD FAMOUS BOOK called "The Quest of the Historical Jesus," he released the spirit which vas in Jesus, both from its confinement in the Jesus of istory, and from its misrepresentation in the Christ of aith, and found that once again it possessed the power hat it had had of old to call men into service. It called im to missionary work in Africa. And when he stood t the operating table he would often say to the humble Africans in pain that the Lord Jesus had sent him on this nercy errand.

All through his gymnasium and university years he vas pouring his life also into music. An early teacher pened unto him the spiritual serenity that lies behind he music of Bach. The first time that he heard Wagner's reat Tannhauser he was so torn by the crash of emoions in that music that he was incapable of study for everal days. He mastered the techniques of organ contruction as well as organ playing, edited the music of Bach and wrote a definitive life of that great musician. Studies in Immanuel Kant had placed him also in the orefront of European philosophy.

One of his early teachers and friends was Ernest Munch, hen organist in Strasburg and father of our own Boston Symphony conductor. He married the daughter of a reat German historian and their home seemed destined or happiness. There was a strain of Jewish inheritance n her and because of this they were to feel the sting of Nazi opposition in the 1930's. One daughter was born o them and she now lives with her husband and children on the shore of Lake Geneva. Mrs. Schweitzer prepared with him for the work of medicine and healing and has been his companion in the great adventure.

HE STOOD IN 1910 at the summit of his powers. Gifted beyond the average in so many fields, ably and carefully trained in them all, self-possessed, self-disciplined, credit alike to Evangelical home, to university training, and to high purpose in life. Yet standing thus as the epitome and flower of the great Franco-German culture there burst forth from him a new creativity and a new direction for his genius. Since childhood he had dreamed of carrying the light of the Christian message and the healing of medical science to peoples not possessing either. And so he found himself under a French Missionary Society appointment to Lambarene in equatorial Africa. There, for almost 40 years now, he has spent a mighty strength, creating a new force for good in the world.

With French sensitivity, German thoroughness, Christian purpose, his life and work is one of the richest deposits of that great culture now passing away, but which

Beacon Press Photograph

has been the mother of so much good in our civilization. Standing in the midst of civilization's upheavel he sought and found a new way of stating our ancient faith in humanity. "Reverence for life" is the banner under which he labors and reverent indeed he is toward life, and reverent too should we all be. He knows full well what a civilization's collapse can bring, since his mother was killed by cavalry horses in 1916 and he and his wife have known the prisoners' camp, and exclusion from a beloved homeland on racial grounds. Yet no word of bitterness has ever come from his pen, and I myself heard him close the Gifford lectures in 1935 with the ringing persuasive plea of St. Paul for the centrality of love in human ethics. "L'amour — L'amour — L'amour."

HE IS TALL, intense, strong, wholly obsessed in the work and theme of any accepted task. Born of our Western best, he has carried our ideal into a work of mercy in the Africa of our now expanded world. Let us not fail to support that hospital outpost of European charity as its great founder nears the time of life when he must lay down his leadership. The Albert Schweitzer Foundation desires to sustain the lengthening shadow of this great man across two continents. Keen of mind, gentle of heart, skillful of hands, touched with the immortal service motive, Albert Schweitzer has played the part of man and saint for many a long year and his name has become a benediction on our society.

* * * * * *

IT IS TIME TO MARK IT DOWN!

ZIONS HERALD's annual dinner will be held at Hayden Memorial Hall, Boston University, on Friday, December 1st. This year's Churchmanship Award goes to Chilton Bennett, executive secretary of The Board of Lay Activities of The Methodist Church. Mr. Bennett is an outstanding layman, and you will want to hear him speak.

Library of the UNION THEOLOGICAL SEMINARY New York

Philadelphia Letter

Charles Daniel Brodhead

Bishop Paul Martin presided, and Bishop C. C. Selecman and Bishop Fred Pierce Corson addressed the 1950 session of the New Jersey Annual Conference at Ocean City. The Rev. A. Lynn Gongloff was the host-pastor. Music was under the direction of George Ashton, formerly of South Church, Manchester, Conn., who has returned to Ocean City as fulltime organist and choirmaster. This grandson of a Methodist preacher is a graduate of the Curtis Institute of Music, University of Pennsylvania, Columbia University, and Union Theological Seminary School of Sacred Music, and has taught at Columbia and Drew. Early in 1951, he will give a recital on the new organ in the Mormon Tabernacle, Salt Lake City, Utah.

Superintendent Ira S. Pimm of the Trenton District, in his composite report for the district superintendents, called for a more adequate ministerial support and recruitment, urging every layman to "exalt the ministry and support it, until our young men come to recognize it as a high and holy calling." He reported that 188 charges had ordered 5000 of the Faith booklets. A great variety of literature is being used in the teaching ministry of our churches," he stated. "Care should be exercised to select those materials that present Methodist doctrine, lest our teachers and pupils be led away from our fundamental beliefs."

The Commission on World Peace and Social Justice, headed by the Rev. G. Stanley McCleave, warned that "the public is entitled to know that every aspect of the loyal Catholic's life is dominated by a foreign political power, the Vatican; that the Roman Catholic hierarchy would destrop our public school system."

On the international situation the commission's report deemed it "highly questionable whether security can be achieved in the modern world through an attempt to establish an overwhelming preponderance of military power." It upheld the U.N., commended American leadership for an effective world government, and called for "the continuance of diplomatic efforts between the United States and the Soviet Union to find a road to peace through negotiations, the opening of channels of trade, education, and free mingling of its peoples."

It denounced the current hysteria, that "in the name of patriotism there are people who would destroy private enterprise in thinking, freedom of competition in ideas. This climate of mass hysteria now upon us must be changed."

The Conference Center is felt to be geographically located to serve all of the New Jersey Conference. The grounds are in good condition. All the buildings are to have concrete block piers. The cottage has been furnished for a displaced persons family and occupied by the Alexanko family.

All the books belonging to the Conference Historical Society have been classified and placed in the Historical Library at Old St. George's Church, Philadelphia.

According to the Town and Country Commission, headed by Albert S. Layton: "on many circuits the pastor is unable to attend the Sunday school, with the result that many Sunday school members do not know their pastor."

A central office with an office manager for the Commission on World Service and Finance will be set up at the present location of the office of the Conference Board of Education.

A Methodist Leadership School for Philadelphia and vicinity was held at Arch Street Church, with Dr. John D. Herr of the Northwest District as dean and the Rev. Harold D. Flood of Narberth as associate dean. Prof. Andrew W. Blackwood of Temple University School of Theology gave the Bible lecture to all. Second series courses were offered on: Christian Evangelism, by Dr. George E. Thomas of Nashville; Ways of Teaching, by Miss Helen M. Crawford of Beaver College; The Church and the Global Gospel, by Dr. Horace W. Williams of New York; Methods of Education on the Alcohol Problem, by Dr. Earl F. Ziegler of the Presbyterian Board; the Local Church and Its Work, by Dr. W. F. Dunkle of Wilmington, Del.; When Children Worship, by Mrs. Daniel F. Sands of St. Matthew's Church, Philadelphia. This was sponsored by the conference boards of education, evangelism, temperance, and missions, and the conference W.S.C.S.

Bishop Corson and the four district superintendents, the conference and district missionary secretaries, the area Advance secretary, and the Rev. John E. Shappell of Calloo, Peru, addressed the four Advance rallies for the Philadelphia Conference at First Church, Pottstown; Wesley, Bethlehem; Madison Street, Chester; and Fletcher, Philadelphia. Bishop Corson gave strong messages on "Effective Churchmanship." Stating that "our one door of opportunity in South America is through education," he commended the raising of $50,000 in the Advance for the Protestant school in Peru under the Shappells, to be called "The Philadelphia Chapel." The Shappells also need a new parsonage.

Dr. Esther Shoemaker, superintendent and surgeon of Ellen T. Cowen Memorial Hospital, Kolar, South India, and a Methodist medical missionary there for 23 years, will return in November from her furlough. During Pennsylvania Week she was one of 25 former Pennsylvanians to receive a citation as a Pennsylvania ambassador. For this honor she was nominated by the Woman's Club of Conshohocken, Pa. Dr. Shoemaker is a native of Norristown, Pa. Among the others

ZIONS HERALD 125 YEARS AGO

November 2, 1825

We learn, by a gentleman from Stoughton, Mass. that there is quite an awakening in that place, and several have recently experienced a change of heart, and the prospect is encouraging.

* * * * * *

Early Winter — In some parts of *Maine,* they have already had a six inch snow. A snow storm has been experienced in Baltimore; and in Philadelphia they have had ice of the thickness of a dollar. We have had ice here, but no snow.

* * * * * *

Female Aeronaut — Madame Johnson, a lady from Europe, ascended in a ballon from Castle Garden, New York, on Thursday afternoon. . . . The lady made her appearance, handsomely attired, and took her seat in the car, amid the acclamations of about 30,000 spectators. Shortly after the balloon ascended with rapidity until it appeared no larger than the crown of a hat. Mrs. J. exhibited the most perfect heroism and was not in the least agitated. At about half past five she descended at Flatlands . . . and arrived in New York about nine o'clock. She came down with great rapidity, and had she delayed her descent a few minutes longer, would have fallen into the ocean.

* * * * * *

China — Although Protestant missionaries have not been permitted to reside in this country, yet they have circulated upwards of 100,000 tracts and portions of the Bible among the Chinese at Malacca, Penang, and the Malayan Archipelago, many of which have reached the heart of the empire.

* * * * * *

Enemies are sharp-sighted to spy out our faults, and so may through the divine blessing, prove monitors to us, both with respect to sin and duty.

nored were celebrities like Ethel Barry-re, Hedda Hopper, President Dodds of nceton, and President Dickey of Dart-uth.

Albert W. Cliffe, the Philadelphia layman l secretary of the Northeastern Jurisdic-nal Board of Evangelism, served in the insula Conference Evangelistic Advance administrative assistant in charge of the t. 22nd mass meeting that climaxed the mpaign. The baseball park at Wilming-, Del., was thronged. There were sev-l bands, 1000 in the youth choir singing y God and I," 1500 in the adult choir ging "The Battle Hymn of the Republic," l messages by Bishop Charles W. Flint l Bishop Ralph S. Cushman and others. large delegation of preachers from the iladelphia Area will participate during the st week of November in the Syracuse Area angelistic Advance.

ew Magazine

A new quarterly journal, *The Shepherdess,* signed for the "inspiration, information d entertainment of the wives of Methodist nisters the world over," makes its bow ovember 1st.

Editor of the new venture is Mrs. J. Ed-rd Lantz, also known by her pen name Ruth Cox Lantz. She is the wife of a ethodist minister and a frequent contribu-to church periodicals and other publica-ns. Her father, Dr. Harvey W. Cox, was esident for 24 years of Emory University, lanta, Georgia.

Mrs. Lantz said the magazine will be writ-n by and for the wives of ministers . . . provide long needed services to the 20,000 omen of this Methodist group in the United ates whose role in society is quite dif-rent from that of the average housewife."

Another aim of *The Shepherdess,* she ex-ained, will be "to build a bridge of fellow-ip and helpful exchange between our group d our counterparts in Europe, Asia, Africa d other faraway places where ministers' ives work in the job of Kingdom building."

The Rev. Henry Koestline, formerly on the ffs of *The Christian Advocate* and *Shep-rds,* a journal for pastors, is production visor to the new magazine. Subscriptions, per year, are being received at *The Shep-herdess,* 908 Cadillac Circle, Nashville 4, Tennessee.

Attractively illustrated, the November issue features an article by Mrs. Frank Brooks, president of the Woman's Division of Christian Service; "Writing as a Hobby," by Gladys H. Barr, author of the new Martin Luther novel, "Monk In Armor," and "How To Retire Successfully," by Mrs. Harry Wright McPherson.

Other features include "Nine Rules for the New Minister's Wife," announcement of a writing contest on "My First Year in the Parsonage," and a department of humor, "Around the Parsonage."

Popular Religious Music

New York (RNS) — Public demand for religious music has shot upward recently in various parts of the country, according to *Variety,* weekly trade paper of the entertainment field.

Music publishers and recording companies, the paper said, are increasing their search for promising religious music as a result of this demand.

The current trend was started by a song, "Our Lady of Fatima," written by a Cincinnati housewife, which proved a hit after it was played one night by a disc jockey. Other recording companies picked up the song and recorded it with their own artists.

A recording by Tommy Tucker's orchestra called "I'm Praying to St. Cristopher" is selling well in different states, *Variety* reports. Companies who have recorded religious tunes or are selling religious music include Decca, Mercury, and Robbins Music.

Although some of the religious songs are associated with specific denominations or faiths, they seem to be selling universally, *Variety* said.

Explaining this revival in religious music the trade paper observed: "With the current tense international situation, the public is experiencing a genuine religious feeling that overrides differences in religion, but is a desire for peace and security."

The Homemaker's Corner

Mrs. Harry A. Burnham

Maggie Soliloquizes

"Well, you see," said Maggie, "when the census taker used to come 'round and ask me what I did, I always said, 'General house work in a private family.' Then I got married and now, when I'm asked what I do, I still say, 'General housework in a private family'."

"I don't see but it amounts to the same thing, except that before I used to work eight hours a day, now I work 18. Now I have everything about the house to do where I used to have just certain duties.

"Sure, it sounds bad, but it ain't. You see, I used to clean a parlor all nice and shiny and then go off and leave it. I never knew whether the family liked it or not when they came home. Now, when Pat comes home and sees everything nice and orderly he gives me a big hug, waltzes me 'round a few times, and tells me how he loves to come home to me and his nice clean home.

"Sometimes I used to get pretty tired and my feet ached, but I couldn't very well take off my shoes and wiggle my toes, or I could not drop down on the soft couch and take 40 winks for myself. That was general housework in someone else's private family. Now it's different; the private family is my own. The couch ain't so soft as the others, but it fits my curves.

"The plant in my kitchen window is in a tin can, but the can is covered with pretty paper that came 'round a Christmas package and the blossoms are just as lovely as those in the costly jardiniere.

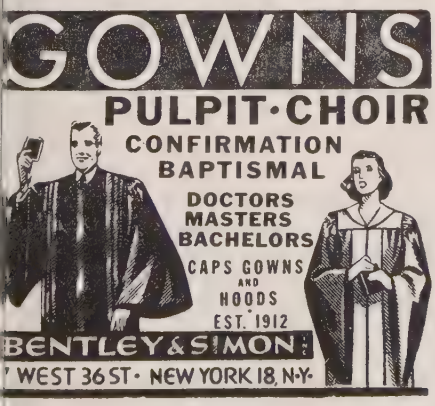
"Every night I get down on my knees and thank God for the privilege of working for my own private family."

Washington Semester

Seventeen students from nine colleges are attending The American University for one semester under an inter-institutional program which enables them to study some particular activity of the national or international scene in the nation's capitol, President Paul F. Douglass has announced. Juniors and seniors of participating colleges supplement their regular academic curriculum through research on individual projects of their own choosing.

The Washington Semester students have interviews with government officials, technical experts, and national and international leaders. They attend sessions of Congress, committee hearings, and administrative sessions. As individuals the students are given an opportunity to share in Washington's cultural and social opportunities.

Co-operating with The American University this year are Allegheny College, College of Wooster, Hiram College, Oberlin College, and Westminster College. Also Birmingham Southern College, Denison University, Dickinson College, Hamline University, Lindenwood College and Transylvania College. This semester, Dr. Milton E. Flower of Dickinson College is the visiting professor and collaborates with Dean Mary E. Bradshaw and Assistant Professor Lowell H. Hattery of The American University in directing the activities of the students.



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Bloodless Revolution

A bloodless but extremely effective revolution in race relations is "sweeping" the U.S.

This opinion was advanced in an address by the dean of the Yale Divinity School, who proclaimed that the effects of this "non-violent revolution" have been "as drastic and are undoubtedly more stable than if bloodshed had occompanied it."

The Rev. Liston Pope declared: "The racial barriers that have divided this country for so long are tumbling down, and America is on the march toward more democratic racial practices."

The Yale theologian tempered this note of optimism, however, by saying: "It is none too soon, for the whole world is watching us as we march."

Dean Pope discussed the dissolution of racial barriers on the weekly radio program "Yale Interprets the News," over Station WTIC.

The American people, Dean Pope stated, have become "thoroughly awake" in the last few years to the importance of good race relations here at home. In fact, he added, the problem has been the focal point of public interest in social controversy. The recent progress in race relations in America "is one of the few bright spots in a very discouraging world."

Dean Pope cited many examples of the advances that make up this race relations "revolution." He pointed to the advent of Negro baseball players in the major leagues, the important role Dr. Ralph Bunche has played in international affairs, the elimination of segregation in the armed services and the decline — although not complete disappearance — of lynching and anti-Semitism.

The Yale dean lauded the U. S. Supreme Court as having had "more effect than any other agency in the advancement of rights for minorities." He referred to recent rulings requiring that Negro teachers receive equal pay for equal work, that the right to vote in primaries cannot be restricted on racial grounds, that restrictive covenants in housing shall not be enforceable in federal courts, that states must furnish equal educational opportunities for all students, and other decisions.

"Technically," Dean Pope said, "the Supreme Court has not yet ruled on the legality of segregation as such — though it is possible that it will do so within the near future. But a number of its decisions have actually forbidden segregation in particular matters."

Dean Pope also noted recent improvements in race relations within business and industry and in other phases of American life.

On the other hand, he pointed out that not all of these racial "iniquities" have been abolished. He stressed the need for continuing the attacks on discrimination in the face of current world conditions.

"There can be no doubt," Dean Pope asserted, "of the interest of people in other countries in America's treatment of her racial minorities. For example, whenever a racial incident of some kind occurs in this country, newspapers in Africa give it far more prominence than do our own newspapers.

"And we have been told again and again in recent months that we shall not stop Communism in Asia simply by bullets, as necessary as they appear to be on occasion.

"Communist propaganda throughout the world emphasizes every element of American weakness, including most especially our racial discrimination. Of course, the Communists would charge us with every kind of imperialism and injustice, whether or not we were guilty. But their charges attain a certain kind of credibility when they are related to actual flaws in our own life. And we must remember that more than half of the world's population consists of colored peoples."

One of the important areas still in need of a racial "housecleaning," the dean said, is the church itself. Segregation, he declared, has been "very widespread" in the churches and it "is still more prevalent in religious organizations" than in most others.

"By continuing to teach the brotherhood of man," Dean Pope stated, "the churches have helped to set goals and standards for American democracy. As in most spheres of American life, however, the ideals of the churches have been considerably better than their practices. . . . They are well aware of this fact, and a number of interracial churches have begun to appear, in all parts of the country, including the South."

Dean Pope said that recent motion pictures on racial problems "undoubtedly helped to stimulate greater interest in the questions," but they "have also reflected an interest already present in the public consciousness.

"Without being cynical, I think we can safely assume that the movies calculate most things in terms of the delicious ring of the cash register at the box office, and they would not have produced such films if they had not expected them to meet a wide-spread public response."

Community Agencies For Youth

The Youth Department of the General Board of Education recognizes six national youth-serving agencies that may be integrated with Methodist church schools, it has been said recently by A. Argyle Knight, of the Youth Department staff, who is responsible for contact with those agencies.

The organizations are: Boy Scouts, Girl Scouts, Camp Fire Girls, 4-H Clubs, YWCA and YMCA.

There are two types of troops or clubs — church-sponsored and church-sheltered. The Youth Department is concerned primarily with the first group, since church-sheltered organizations may contain members from other denominations or faiths; the church, as the name implies, serving only as a meeting place for the troop or club.

The Youth Department has had a close relationship with the six agencies, but contacts with the Boy Scouts are more or less typical.

Of the 31 member denominations that compose the Protestant Committee on Scouting, The Methodist Church sponsors the largest number of Boy Scout units — 6,982. This means that about one out of 10 of the 70,246 Scout units in the whole country is sponsored by a Methodist church, or one out of three of the 25,000 sponsored by Protestant churches.

Figures available from Girl Scout headquarters reveal that in 1948 there were 160,000 Methodist Girl Scouts. This was 15 per cent of the total membership, with 67 per cent of the whole being Protestants.

An interesting breakdown of the Girl Scout total showed that in rural areas 22 per cent were Methodist; in small towns up to 5,000 population, 20 per cent were Methodist; and in large cities of 100,000 or more the proportion was 13 per cent.

Total number of church affiliated groups of Camp Fire Girls in 1947 was 605. Of these, 374 were Protestant, 227 were Catholic and four Jewish. No breakdown of the Protestant group was available. This organization has a very fine program. Its membership is interracial as well as interfaith.

There are two million members in 85,000 4-H Clubs led by 175,000 volunteer local leaders. No statistics as to how many of

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se are affiliated with Methodist churches re available. However, thousands of lead- and tens of thousands of boys and girls Methodist rural churches are active in 4-H Club program, according to Mr. ight.

The 1948 General Conference thought the ationship between the church school and youth-serving agencies important enough incorporate in the *Discipline* a definite acy in regard to them. It is as follows: oy Scouts and Girl Scouts and similar anizations and clubs may be included in church school when their program is a t of the program of the church school l under the direction of the church board education and the pastor."

naplains Wounded

Chaplain W. G. Tennant, a member of Oregon Conference, is the second Meth- st chaplain to be wounded in action in rea.

The Methodist Commission on Chaplains been notified by the Chief of Chaplains the Navy that Chaplain Tennant, on duty h the First Marine Division, received pain- shrapnel wounds. He was assisting a unded Marine at the time he was hit. In iting of the incident, another chaplain mes Reaves, of the Louisiana Conference) l:

"You may have gotten word that Chaplain Tennant has been wounded. Last Friday afternoon he tangled with a 20 mm mortar shell. He will have to have n operation on his left arm for the re- moval of fragments and possibly some epair work, but so far we have no word as to how long a convalescence eriod he will have. He lost a great deal of blood from a facial wound but is do- ing very nicely. His men tell me that e did a magnificent job there on the front at Seoul. A sergeant by the name of O'Sullivan told me that Tennant was p with a man who had been badly hit when he (the Sgt.) began yelling for him to get down and crawl back to where he was dug in. He said Tennant gnored him and continued to help the man who was down. About that time one shell fell and got Tennant, and the next got the Sgt. At that time his out- it had 29 wounded and 7 killed outright. Every officer and man I've talked with has praised Tennant to the skies. So far as I've been able to find out we've had no other casualties in the Chaplains' Corps — at least none serious enough to require hospitalization."

Later word received by the Commission Chaplains is to the effect that Chaplain nnant is recovering rapidly and expects ly return to duty.

A third chaplain to be injured in line of ty is Chaplain Rowland J. Martin, a mem- of the Montana Conference.

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While on duty in Japan he received serious back injuries. He is now in Letterman Army Hospital, San Francisco having been evacuated to the States.

In a letter to Methodist Commission on Chaplains, the chaplain stated that he may be hospitalized for some weeks.

Chaplain Martin was assigned to Biggs Air Force Base, El Paso, Texas, prior to duty in Japan.

Chaplain Carroll G. Chaphe (Central New York Conference), the first Methodist Chaplain wounded in action in Korea, is recovering from injuries and harrowing experiences while cut off from the American forces. He is now in Japan.

Wheat Can Beat Communism

Don F. Ebright

I have just returned from a six weeks' tour of South India where the food situation is still serious and the basic problems leading to hunger and discontent are rife. Thanks to Dr. D. F. Baxter, Church of Scotland Hospital, Conjeevaram, I was driven by car to the "worst areas" and saw our Church World Service supplies being distributed.

In addition to the tragic need in South India there are the refugees in Bengal, the floods in the U.P., and the gigantic catastrophe in Assam; all adding to the stark fact that even in normal times India is not producing food for her people.

The wheat, Ralston, vitamin tablets, medicine, milk, clothing, etc., which C.W.S. has contributed to various areas during the past three years has been a great gesture and served grievous needs. The National Christian Council rejoices that it has had a small part to play in this humanitarian drama enacted since August 15th, 1947. But the acute needs and the seriousness of the situation in India call for a greater gesture — a magnificent gesture.

The N.C.C. Relief Committee is aware of the need for wheat in India and believes that a substantial gift by the United States Government to the Government of India would be a most effective expression of sympathy and good will. We commend the efforts of those who have urged the President of the United States to release 500,000 bushels of wheat to meet the hunger and famine needs in India. I trust that C.W.S. will be able to assure the President, the State Department and Congressmen of the wisdom of this act.

The magnificent gesture of 500,000 bushels of wheat from the U.S.A. to India would be more effective than battalions hurled against Communism. Nothing would do more to inspire faith in the U.S.A. and democracy than this.

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Washington Diary — October, 1950

SAMUEL W. IRWIN

It is recounted that an eminent Methodist bishop, still living, once encountered in the hotel lobby a delegate to some convention in Boston. The man's button read "B A I K." The interpretation ran, "Boy Am I Konfused." "But you don't spell 'confused' with a 'K'," suggested the bishop. Response, "That shows how confused we are."

Perhaps a blanket charge that the world is confused might be filed to begin. The only adjoiner might be that the U.N. seems at last to be steadily pulling us out. Here in D.C. a few small and confused men with a type of political rabies have been rushing about for months biting and confusing others. Some on Capitol Hill held to the last (before setting out a little fearfully for home) that "U.S. should not win a war unless Chiang in Formosa and Franco (with his medals and his "huff! huff!" like Red Riding Hood's wolf) could win it too." Men in the Senate, frantic for expression, uttering ill-considered words, telling of our weakness and of our low state of morale, no doubt confused Mr. Stalin, misinformed him on our basic unity and emboldened him and his advisers to start the fire in Korea.

Then, too, everybody's starting all over again to run for president two years ahead. Gallup is out with his polls and the whole truth is being revealed. And locally the District Crime Committee and its co-laborers have come up with wire-tapping experts who were stuck in hotel air-vents, confused bondsmen who had no records, amnesia victims among underground attorneys and gamblers who never set eyes on the kind man who paid their fines. All the while, Senator Kefauver (fully sane) is knocking at the haunts of "Americans immoral;" but a lot of us seem dumbly resigned to confusion and moral defeat.

Outside of all this, we are not doing so badly in some other ways at the minute in Washington, and fairly well farther out. The Korean war did something to a lot of us — even to the party politicians. There is a widening feeling that the war has bound together the affirmative parts of the U.N. and has separated for disinfection the negative elements who at heart want confusion for non-peaceful ends. The proposed immediate adjustment of the Assembly to take over under further threat of veto and bypass the obstructionists helps to lift the world's hopes and perhaps the world's curtains. Then the President is rating high among world neighbors for his courage and decision in taking on the aggressor in Korea without delay, forestalling long debates in any possible forum.

Mr. Truman has, too, appointed new high-grade helpers in administration irrespective of party. Among these is Cyrus S. Ching, Canadian born industrial executive and former labor relations director with the Boston Elevated Railway. The *Washington Post* writes under date of Oct. 11th: "Cyrus S. Ching, who since 1947 has guided the nation through some of its toughest labor disputes, has been appointed chairman of the new Wage Stabilization Board. The tall, 73-year-old official assumes this new post which may offer the greatest challenge of his long career." Mr. Ching is a Republican, and of wide social interests. At a Lutheran gathering of laymen recently, Mr. Ching expressed convictions such as these: "The church cannot ignore the problem of labor and capital but must apply Christian pressure, and present with urgency the Gospel solution." Speaking of bureaus and government bureaucrats, he declared: "Man for man, career personnel in government agencies has more competence than that of private industry.... What disturbs me is 'where do we go from here in industry?' We all must pay our premium on this our heritage and never expose any impotency of democracy by our own weakness."

Roman Catholic Rapprochement?

Monsignor Fulton J. Sheen of Catholic University in Washington, has been named by the Roman hierarchy to become head of the American branch of the Society for the Propagation of the Faith, centered in Rome, Italy. Protestant Americans are not hostile in spirit to any fair religious propaganda anywhere, but they unquestionably tend to view such a problem with open eyes and whole. The Protestant world extends sympathy to the harrassed Roman Catholic hierarchy in its tribulations in the world of the hour. It might be justly said however that Poland, Czechoslovakia, Austria and Hungary are not slipping from their moorings through the force of Communism alone, as the excommunication edict will attest; but the totalitarian concept and the overlording conduct of the church iself may have been at the base of much of its trouble, and comes at last to fruition. At least it is easy for peoples to step from one totalitarian area to another.

Here in U.S. when totalitarianism, plainly directed from the Papacy, strikes at some of our cherished inheritances, one must look at this matter of propaganda whole. In a hearing some time ago on Federal Aid to Education, words of Pius XI in his encyclical of December 13, 1929 relating to our public school system are clear, and entered the record: "It is the duty of the state to help church schools by aid of public funds, and equally the duty of all Catholics, as an act of religion to demand that the state perform this duty." *The New York Times* shortly after editorialized: "The Pope's encyclical sounds a note that will startle Americans for it assails an institution dearest to them — the public schools — without which it is hardly conceivable that democracy could long exist." Had the Pope been adequately briefed on some words of Benjamin Franklin he might have avoided this blunder. Said Mr. Franklin: "When a religion is good I conceive that it will support itself, and when it cannot support itself and God does not take care to support it, so that its professors are obliged to call for help of the civil power, it is a sign, I apprehend, of its being a bad one."

With Protestantism the reasons for caution reach deep. There is an innate distrust of sacerdotal infallibility. The reasons go back to Wycliffe (whose bones were dug up and burned), to Hus and Tyndale to Ridley and Latimer who died at the stake, to Hugenots and Waldensians, to indulgences, inquisitions and impossible popes, down to attacks such as that of Pius XI.

With totalitarian selfishness, any attempted religious domination can be nothing but divisionism. Msgr. Sheen has an unprecedented opportunity for "the conversion of the world to truth" and to usher in a golden age of fair, honorable propaganda for the faith of Christ and of Christian rapproachement.

The Supreme Court Declares Its Independence

When the case of the dismissed Dorothy Bailey came up for review, two valiant democrats, Paul Porter (OPA) and Thurman Arnold, ably set out her appeal. The Solicitor General for the equally valiant democratic Department of Justice stood staunchly for the dismissal. Mr. Perlman, the Justice man, stated that the lady might apply for work again after three years, and besides the Supreme Court had rightly no voice here. The eight Justices at that word, (the ninth, Tom Clark, couldn't act, recently being of the Department of Justice, and of that long list of subversive organizations) — the eight remaining justices like a flock of black robed eagles closed in — no witness against Miss Bailey had testified under oath, none had been identified by name before the Loyalty

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rd and no charge had been made known Miss Bailey. The solicitor roared softly the judges circled him. He learned that the future no friendly Democrats or any reaus or any lawmakers need appear with es that patently offend the Bill of Rights. e decision will be later. But one can fore- the line of the McCarran Bill victims ning up with their appeals for their quot American justice too.

ne Parson Looks At Labor

air M. Cook

e Spiral Goes Merrily Up

Despite the recent collapse of North Kor- a hopes, it is not yet quite a post-Korean ch. Nor will the final settlement of that gic affair leave us where we were before started. Military contracts are now being at the rate of $3 billion a month. But will take until the middle of 1952 for se orders to go into peak production, en payments will run up to a rate of $60 lion a year.

t is not strange, then, that such huge litary expenditures are bound, until much hter controls are clamped on, to keep ging prices up. The Bureau of Labor tistics cost of living index has gone up out five points since May, standing at 173 the end of August. And when prices rising, it is no wonder that the unions trying hard to keep abreast of the cost living with new wage demands. The miliar spiral is at work.

Here are some of the recent significant anges in wages for workers. The United to Workers and Ford tore up their old ntract, signing a new one termed by Wal- Reuther "the best in the industry," to n for five years, with $125-a-month pen- ns and benefits totaling over 19 cents per ur. Chrysler took the initiative in a vol- tary 10-cent pay raise. The Aluminum mpany of America surprised the steel rkers with a 10 per cent voluntary offer, more than 14 cents an hour. The United bber Workers are asking a 25-cent in- ase in negotiations now under way. Gen- al Electric and the new I.U.E. have signed contract with a General Motors-type cost- -living clause; for every 1.14 advance in the L.S. index, another one cent per hour goes to the pay check. Two big settlements ve just been made with the Textile Work- s of America, including one with Textron r 10 per cent now, 5 per cent in another ar, another 5 per cent in 1952, and a cost-of-living adjustment factor on the G.M. pattern. "Everywhere you look," says *Business Week*, "new wage agreements are popping up."

Both AFL Garment Workers and CIO Amalgamated Clothing are asking for 15 per cent raises. The American Federation of Labor in its annual convention last month at Houston went on record as against wage controls because workers' living costs are bound to go up. They and the CIO both believe that high profits make possible wage increases without price boosts. The National Maritime Union, the United Shoe Workers, tobacco workers, furniture workers, and almost any union that could be named have either been granted or are asking for wage increases.

At the same time, the spiral is drawing along with it the profits of many companies. Congress, in spite of talk, has adjourned without action on an excess profits tax, although its tax bill hit hard at many individual taxpayers. According to the *Wall Street Journal*, second quarter earnings in 1950 were 46.5 per cent above those for the same period a year ago. Estimates of the current rate of corporate profit run to about $23 billion a year, four and a half times what they were in 1939 and exceeding all previous records.

These are some of the highlights of the labor-management scene this fall. In spite of the success of the fund-raising portion of the Advance program, it brings to mind a question. Are we in the churches anywhere near keeping up with the parade? Both local and benevolence budgets will have to advance considerably just to keep us in the same relative place.

A Pastoral Parable

J. EDWARD CAROTHERS

"On The Building Of A New Church"

Now it came to pass that the throngs which came to the Temple were too great for its walls, and the children were packed into classrooms even as the fishes into the holds of the fishers' boats. And the people lamented unto the Pastor that there was not room.

Therefore did the Pastor speak unto the Lord of the matter, adding of his own, that there abideth not in the treasury a sum of two hundred thousand shekels, or thereabouts. But the Lord answered not at all, but seizeth the Pastor and lifted him up onto the pinnacle of the Temple. And he commanded the Pastor to look down upon the street.

And the Lord did say, Behold now, and let all of My people do likewise, that My Temple can be builded as it is needed with the equivalent of 100 new chariots from Detroit. And the Lord went away, but the Pastor was left to abide up in the air, for he had heard a truth.

Niemoeller Asks For Plebiscite

A plebiscite carried out to determine whether or not Germany is to be rearmed has been urged in a personal letter from Dr. Martin Niemoeller, president of the Church of Hesse and Nassau (EKID), to Federal Chancellor Konrad Adenauer of Germany.

"The Evangelical Church in Germany has made it clear," wrote Dr. Niemoeller, "that it cannot speak in favor of remilitarization, whether in the East or in the West. . . . Furthermore, Evangelical Christians will oppose remilitarization of any kind and base their stand on the right accorded to them in the Federal Constitution."

"The danger of war," he wrote to the governmental head of the West Zones, "is not determined by the factors which are served up in the press in order to increase fear in the East and in the West and thereby to make the German public more willing to be plunged into a new armament adventure."

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PERSONS

Upon the unanimous request of the Pastoral Relations Committee of Wesley Church, Springfield, Mass., Bishop John Wesley Lord has appointed the Rev. Leslie H. Johnson of Newton, Mass., to the pastorate of that church, which was left vacant when the Rev. Dr. John Hoon was transferred to the Kansas Conference in September for appointment to the Washington Avenue Church in Kansas City, Kan. The new pastor of Wesley, Springfield, is a native of Wyoming, a graduate of Iowa Wesleyan College and of Boston University School of Theology, and also has a master of arts degree from Boston University. He began his ministry in the Iowa-Des Moines Conference but was transferred to the New England Conference in 1943, two years after his graduation from the School of Theology. As a supply pastor, he served the Wellington Church in Medford. His appointments since his transfer to the New England Conference have been People's Church, Haverhill; Copley Church, Boston, and Newton, his present charge, which he has served since 1947. He is married to the former Lois E. Fuller, and they have three young children, two sons and a daughter. He will occupy his new pulpit for the first time on Nov. 19th.

The Rev. Nevitt B. Smith has just been appointed supply pastor at Dorr Memorial Methodist Church in Lynnhurst, Saugus, Mass. He assumed his duties on Sunday, October 29th, succeeding the Rev. James S. Udy. Mr. Smith is the son of the Rev. S. Raynor Smith, a district superintendent in the Oregon Conference.

The Rev. and Mrs. Wayne Dunlap of Pittsburg, Kansas, announce the birth of a daughter, Donna Lynn, on Sept. 21st. Mr. Dunlap is minister to students, Wesley Foundation, at Kansas State Teachers' College.

Bishop Fred Pierce Corson, resident in the Philadelphia Area of The Methodist Church, consecrated the new Educational and Recreational Building at the Bala-Cynwyd Methodist Church on Sunday, October 8th. He christened 11 babies and welcomed 21 new members into the church. The Rev. Dr. Franklin Duncombe is in his 21st year as pastor of the church.

A Community Forum in Paterson, N. J., was launched on Oct. 17th with the opening speech by Mrs. Dorothy Thompson, speaking on "These Crucial Days." The theme for the year 1950-51 is "This Changing World" and guest speakers include Leland Stowe, Ruth Bryan Rohde, Bishop G. Bromley Oxnam, Paul Blanshard, and Walter W. Van Kirk. The Paterson Community Forum is under the direction of the Community Relations Department of the Greater Paterson Council of Churches. Dr. Archey D. Ball is chairman of the project.

The Third Annual Audio-Visual Institute will be held on Saturday, Nov. 4th, from 9:30 to 4 p.m. at Boston University School of Theology. This institute is sponsored by the Mass. Council of Churches and among the leaders will be Dr. Paul Vieth and the Rev. Howard E. Tower. On the same day at the Old South Church, 645 Boylston Street, Boston, there will be a Regional Leadership Educational Audio-Visual Institute sponsored by the International Council of Religious Education. This is a two-day program, from 9 a.m. to 9 p.m. on Friday, Nov. 3rd, and 9 a.m. to 4 p.m. on Saturday Nov. 4th.

Mrs. J. C. Radoslavoff of Danvers, Mass., has been discharged from the Beverly Hospital where she was recovering from a fractured shoulder sustained during a fall.

The Rev. and Mrs. Wilbur T. Hale of West Springfield, Mass., recently entertained their grand-nephew, Captain Francis J. Hale, his wife and son. Captain Hale who is stationed with the U. S. Army Air Force in Boston is a grandson of the late Rev. Francis J. Hale of the New England Conference.

Bishop John Wesley Lord is transferring the Rev. Dr. Bernard C. Graves from the New England Southern Conference back to the New England Conference and appointing him to Northampton, Mass., First Church, and Florence, on the Springfield District, as of Nov. 1st. These two churches were left without a pastor when the Rev. Dr. T. Ross Hicks was obliged to relinquish his duties owing to illness. Dr. Graves has served the church at North Easton, Mass., on the Providence District, since 1949. Previous to that, he held pastorates in the New England Conference. He is a graduate of Boston University with the degrees of bachelor of arts and bachelor of sacred theology, and of Harvard Divinity School with the degree of doctor of philosophy. This educational background should stand him in good stead as he assumes the leadership of the Northampton Church, which is located in close proximity to the campus of Smith College. Dr. and Mrs. Graves have three young daughters, aged eleven, seven, and three.

The new Sanctuary of the Washington Park Methodist Church, Providence, R.I., was opened for services on Oct. 22nd. The celebration program included a Youth Night, addressed by the Rev. G. Albin Dahlquist, superintendent of the New Bedford District of the New England Southern Conference; a Fraternal Night with neighboring pastors and congregations as invited guests and an address by the Rev. C. Homer Ginns superintendent of the Providence District; a Fellowship Night, joint meeting of the W.S.C.S. and Methodist Men with an illustrated address on "The Beauty and Meaning of Stained Glass Windows" by the Rev. J. David Townsend of Cohasset; a service of music; on Sunday, Oct. 29th there was a Service of Consecration in the morning with Professor Elmer A. Leslie of Boston University School of Theology giving the address, and in the evening a Service of Appreciation which Mr. Arland A. Dirlam, architect, addressed; the dedication took place on Tuesday, Oct. 31st, with Bishop John Wesley Lord giving the sermon. The Rev. Harvey K. Mousley is pastor of the church.

All the churches of the Western Hampden Association observed Reformation Sunday with a Union Service at First Methodist Church in Westfield, Mass., the Rev. H. Newton Clay, pastor. Dr. Charles C. Noble, chaplain at Syracuse University, delivered the sermon and a united choir furnished the music.

The Rev. Norman J. Raison recently received word that his brother, Cecil C. Raison of London, England, has passed away. There were 12 children in the family, six boys and six girls, children of a local preacher of the Wesleyan Methodist Church in England. Mr. Raison is minister of the Methodist churches in Uxbridge and Upton.

Dr. Gezork Presented

Nearly 500 friends, alumni and students enjoyed the 125th anniversary banquet of the Newton Theological Institution held on Thursday, Oct. 19th at the Dorothy Quincy Suite of the John Hancock Building, Boston, given by the Andover Newton Theological School, which is the union of Newton and the older Andover Theological Seminary. President-elect Herbert Gezork was presented to the friends of the school by the toastmaster, Mr. Howard W. Cole, who is the president of the Newton Board of Trustees. President Gezork spoke of the expectant hopefulness with which he and the school face the future. He pointed out that with the largest student body ever, 174 full-time students, and the capacity taxed to the limit the school will continue to emphasize quality in the thorough training of ministers.

President John A. Mackay, of Princeton Seminary, spoke on "Theological Springtime." Mrs. Anna Canada Swain, a trustee of Newton, gave an address on the topic, "Andover Newton and Theological Education."

A 65-voice choir of students gave an excellent rendition of sacred numbers under the leadership of D. Ralph Maclean, of the school faculty.

This banquet was the climax of a two-day convocation with four distinguished leaders

ıging brilliant addresses and lectures. ey were President Harold W. Tribble of ke Forest College, formerly president of dover Newton Theological School, Dr. her Wesley Smith, of New York, execu- secretary of the Board of Education and olication of the American Baptist Conven- ı, Dr. Kenneth Latourette, of Yale, and fessor Reinhold Niebuhr of Union Sem- ry, New York.

The appointment of the Rev. Robert W. ikle to the pastorate of the West Rox- ry Methodist Church, West Roxbury, Mass., ective Nov. 19th, is announced by Bishop n Wesley Lord. Mr. Meikle is serving third year as pastor of the Wellington mmunity Methodist Church in Medford. was born in Boston, grew up in the Oak ıare, Brighton, Church, and is a graduate both the College of Liberal Arts and the ool of Theology of Boston University. s. Meikle was Adelaide Neal before their rriage in 1948.

Mrs. William L. Stidger, widow of the e Rev. Dr. Wm. L. Stidger, is now mak- her home with her daughter, Mrs. Jack land, at 530 Ballytore Rd., Winnewood, ın.

The Rev. David R. Hickland, pastor of Methodist church in Boothbay Harbor, ., and the Rev. Thomas B. Miller of Sears- rt, Me., are both patients at the New Eng- ıd Deaconess Hospital in Boston.

A Springfield District conference for ırch and church school workers will be ld on Friday, Nov. 3rd at Asbury Meth- ist Church in Springfield, from 4 to 5:30 m. Dr. Howard E. Tower, director of dio visual education of the General Board Education in Nashville, will lead a dis- ssion on the use of audio visual resources the program of the church. A worship vice will be led by District Superintendent aurice L. Bullock, and various workshop oups will be conducted in the evening.

The regular meeting of the Deaconess Aid ciety of New England, Inc., will be held Tuesday, Nov. 7th at 2 p.m., in the Cop- Methodist Church, Boston. Devotions ll be in charge of the Rev. Otis A. Max- ld, pastor of the Methodist church in Wil- ington, Mass.

Mr. Shaw Is Candidate

The Rev. Mark R. Shaw, of Melrose, Mass., s again been named by the Prohibition rty as its candidate for Governor of the mmonwealth. Following his graduation m Ohio Wesleyan in 1913, he served for years with the Intercollegiate Prohibi- n Association as Eastern District Secretary th his office in Boston, and then for two ars as General Secretary in the national office in Chicago. In 1922, he was sent to Japan for five years special temperance and social welfare work under the Methodist Board of Foreign Missions and Board of Temperance. On his return he served ten years in the pastorate at Holliston, Mass. Since 1937, he has been secretary in the New England area of the National Council for Prevention of War.

Mr. Shaw reminds us that the party in its national platform stands strongly against *Universal Military Training* and *Peacetime Conscription,* against any racial discrimination, for co-operatives, for world organization and many other progressive measures. Since its organization in 1872 the Prohibition Party indeed has been the *first party* to advocate many vital reforms such as universal suffrage, civil service, direct election of senators, child labor laws, conservation of natural resources, old age pensions, unemployment insurance, and the tariff commission. On some of these issues it was eight, twelve or even sixteen years ahead of the major parties which were afraid to pioneer in these new fields. As candidate in Massachusetts, Mr. Shaw also favors legislation for planned parenthood, favors abolition of the death penalty, opposes use of public funds for sectarian schools, opposes the proposed state lottery, and urges the cessation of reckless deficit spending.

New England Conference Workshop

Under the auspices of the New England Conference Board of Education, a workshop for church school leaders is being held on Wednesday, evening, Nov. 1st at United Church of Christ in Webster, Mass. The program has been arranged by Miss Edith M. Jordan, executive secretary. The church school staffs from 12 churches have been invited to attend. The program will begin with dinner at 6:30. The worship service will be led by the Rev. John E. Collier.

"A Tree Grows In The South End"

The Church of All Nations of Morgan Memorial, Boston, the Rev. John E. Barclay, pastor, is engaged in a project of raising $3,000 to clean and re-decorate its beautiful and symbolic "old-world" sanctuary. The angels' faces need washing, the rich old red brick walls need brushing, the high vaulted ceilings need cleaning, the imported tiles need shining. The height and size of the sanctuary make scaffolding an expensive requirement, hence the necessity for the large amount which is being raised from the members and friends of the Church of All Nations.

A large committee of nearly thirty members is carrying the campaign forward. Co-chairman of the committee are Mr. F. C. Moore, superintendent of Morgan Memorial, and Clintice L. Cowan, director of Morgan

EVENTS

Memorial. The committee has been divided into five teams. The team captains are the Rev. Henry E. Helms, assistant superintendent of Morgan Memorial, Mrs. Bessie Bankett, Miss Luella Hunt, Mr. Wilbert Todd, and Mr. Percy E. Wheeler.

The progress of the campaign is symbolized by an effort to make a tree grow in the South End. A beautiful silver maple, bare of all leaves, is standing on the cement floor of Friendship Lobby in the Church of All Nations. As dollars are received toward the desired goal, leaves will be placed on the bare branches, until the whole tree stands forth in all its glory. For every $10.00 contributed, a leaf will be added to the tree. Thus the members and friends of the Church of All Nations will make a tree to grow in the South End.

Meeting Of Retired Ministers

Over 40 members and guests attended the annual meeting of the Veterans of the Cross of the New England Conference, which was held in the First Methodist Church, Melrose, Mass., on Oct. 18th.

The Rev. F. M. Estes, chaplain, led the devotions, with Mrs. Irving Smith of Melrose, soloist, and Mrs. Lemuel K. Lord, pianist.

Short addresses of welcome were made by the Rev. L. K. Lord, pastor of the church, and by Mrs. George Fletcher, president of the W.S.C.S.

The following officers were re-elected: president, C. H. Stackpole; vice president, J. L. Ivey; secretary, C. C. P. Hiller; treasurer, C. N. Garland; chaplain, F. M. Estes.

Following the meeting "the vets" were the guests of the W.S.C.S. at luncheon and at their meeting where they heard an address on "Lights and Shadows in the Near East," by Dr. Fred Field Goodsell, former executive vice president of the American Board of Foreign Missions.

Transfer Site Of Kagawa Talks

Chapel Hill, N.C. (RNS) Disagreement over the segregation issue caused the Chapel Hill Ministerial Association to remove two scheduled appearances of Dr. Toyohiko Kagawa, widely-known Japanese Christian leader, from the University of North Carolina campus.

Under a university ruling, Negro and white hearers of Dr. Kagawa's talks would have to sit separately in the school's Memorial Hall. As a result, the Rev. J. C. Herring, acting chairman of the association, announced that the lectures would be transferred to the Chapel Hill Methodist Church.

"This is our witness that the segregation principle is untenable," he said.

Irene Goodnight Irene Goodnight Irene

Rudolph Elie

If you have been tormented these last few weeks (as I have) by the peculiar incomprehensibility of the lyrics to a song entitled "Goodnight Irene," I am happy to say that I have now completed an analysis that will straighten everything out. The lyrics to the first verse, in the incredible event that they have not been dinned into your ears, are as follows:

"Last Saturday night I got married,
Me and my wife settled down,
Now me and my wife are parted,
I'm gonna take another stroll down town."

Now there are two very significant points contained in this simple, not to say rudimentary verse. The first is the fact that the married life of Irene and Mr. X was exceedingly brief, not more than six days at the most. This is apparent from his statement that the marriage took place "last" Saturday night, hence "now" can be no later than the following Friday. Actually, however, the inference is that he took a stroll down town on the night he got married, for the pronoun "another" in its strict definition means one more of the same. In view of the fact that the bars are all closed on Sunday he probably didn't take "another" stroll on that day, except maybe to get the papers. This his second stroll took place on Monday. Hence the married life of Irene and Mr. X lasted from Saturday night until 12 noon Monday, that being the time the sun got over the yardarm.

Second Verse Clue

There is no hint in this verse as to the reason for the second point, which is why did he leave Irene? We can, however, find one clue in the second verse, which is as follows:

"Sometimes I live in the country,
Sometimes I live in the town,
Sometimes I have a great notion
To jump in the river and drown."

This is maudlin self-pity of the most disgusting character that merely informs us that there is a river in the neighborhood, that Mr. X can't make up his mind which he likes best, the city or the country, that he can't swim and that he is a coward. The third verse goes as follows:

"Stop ramblin', stop your gamblin',
Stop staying out late at night,
Go home to your wife and family,
Sit down by the fireside bright."

This is a hollow effusion of preachy self-righteousness. It may well be that he rambles and stays out late at night, but he here addresses the multitude in a feeble attempt to point a moral, for he is obviously not a family man himself. At least, if he achieved a family in his fragmentary union, he could not have known about it on Monday. No; the real significance of this plaintive story is contained in the following two verses:

"I asked your mother for you,
She told me you was too young,
I wish to the Lord I'd never seen your face
Or heard your lying tongue.

I love Irene, God knows I do,
Love her till the seas run dry,
And if Irene turns her back on me,
I'm gonna take morphine and die."

Horrifying Twist

This is an entirely new and horrifying twist. Now, instead of self-recrimination for having left Irene, he lashes her for her "lying tongue." Lying tongue indeed! What base, infamous villainy is this? We know he can't make a clear-cut decision between town and country, that he can't make up his mind whether to jump in the river or take morphine, that he is a kidnaper who grabbed Irene contrary to her mother's wishes, that he is a ramblin', gamblin' stay-out-all-night, and that he deserted her to take a stroll down town and she still clutching the orange blossoms. But to accuse Irene of a lying tongue is really the most reprehensible thing I ever heard of. However, it does provide the lens to draw this dismal domestic scene into focus. For what happened on the wedding night is now perfectly clear to everyone but me. Personally, I still don't get it. — *Reprinted with permission from "The Boston Herald," and the Spencer Music Corporation.*

Dogma Proclamation

CHICAGO (RNS) — Special observances are being planned by the Roman Catholic archdiocese of Chicago to commemorate the proclamation of the dogma of the Assumption of the Blessed Virgin Mary by Pope Pius XII on November 1st.

Other archdioceses and dioceses throughout the country are also expected to make special commemoration of the dogmatic definition—the first since 1870 when the Vatican Council proclaimed the dogma of Papal Infallibility.

Four-day celebrations in the Cathedral of the Holy Name here will open with a solemn triduum of prayer starting on Oct. 29th. The sermons at these holy hours will be given by the Rev. John McCarthy, director of the Cardinal Stritch Retreat House at Mundelein, Illinois.

On Tuesday evening, Oct. 31st, Samuel Cardinal Stritch, Archbishop of Chicago, will proclaim the dogma to the archdiocesan faithful at a service in the cathedral. When the dogma has been read, a huge painting of the Assumption will be unveiled.

Executed by Melville P. Steinfois, dean of the Studio Angelico of Siena Heights, the 8-foot wide, 25-foot long picture will be suspended over the main altar. At the moment of the unveiling, the cathedral choir will intone the Te Deum Laudamus to the accompaniment of the cathedral bells.

On Nov. 1st, Cardinal Stritch will celebrate a Solemn Pontifical Mass in honor of the Assumption, and the Cathedral Choristers, under the direction of the Very Rev. Msgr. Charles Meter, will sing special musical compositions in honor of the occasion.

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Franklin "Nationale Nights"

Donald D. Douglass

United Nations week was celebrated by the Franklin, Mass., Woman's Society of Christian Service through a "Nationale Night" on Friday evening, Oct. 20th. The Rev. Ray E. Biggers, pastor of the Franklin Methodist Church, called it an experiment in international relations.

The first of the "Nationale Nights" featured on October 20th, pertained to India. The program consisted of talks and discussions by three native Indians; a Hindu, a Christian, and a Janist, and motion pictures secured from the Indian Embassy in Washington, D.C. Native Indian dishes were prepared and served by the Indian visitors. The program lasted about two hours and was designed to give a first hand cultural view of India.

Other Nationale Nights will follow: Ireland, England, Germany, Norway, Sweden, Russia, Italy, and France. Mr. Biggers says: "I hope in this way our church people will take a new interest and have a better understanding of other people."

Link Between Education And Religion

PHILADELPHIA (RNS) — Religion cannot be separated from education and any attempt to do so "does violence to both," it was declared here in a statement released by the Philadelphia Council of Churches.

The statement was drafted by a special committee of the council's Department of Education which spent a year studying the relation of religion to public education.

While endorsing separation of church and state, the committee stressed that "we do not hold to a separation of religion and education."

"Rather," the statement said, "we believe that these two are inseparably related and that any attempt to separate them does violence to both." It added:

"We believe that education is weakened and its usefulness impaired to the extent that it is separated from the disciplines and in-

ts of religious faith. The Christian faith erlies the history and philosophy of Amer- life and of its public education. Were to depart from this foundation, all our ocratic institutions and practices, includ- our public school system, would be im- iled."

Likewise, the statement said, religion is ously weakened if it is not intimately re- d to general education.

"There are three basic institutions of edu- on — the family, the school and the rch," the statement said. "If any one of se omits religion, its effective inculcation endangered.

"Religious education under the direct con- l of the church can deal with particular ects of faith. It can teach denominational ets. It offers an opportunity for worship d service.

"But unless this teaching and religious ac- ity is reinforced in the home and the ool, the two great areas of childhood erience, religion is relegated to the side- es in the child's general education."

The committee made it clear that it did not ree with those people "who in the name religion 'write off' the public schools as odless' and who condemn them for their gan spirit'."

"At the same time," it added, "we take ue with those who maintain that the ools must become completely secular and o encourage that secularism.

"We could not look with equanimity upon deliberate attempt or an unconscious tend- cy to eliminate from the schools of the tion the faith in God held by the over- helming majority of our American citizens. e must resist any tendency to have the hools display a lofty neutrality between re- gion and non-religion alike as if there were thing to choose between the two philoso- nies of life."

The committee said its convictions were sed "squarely upon a belief in God as the urce of all spiritual values and material ods."

"Faith in the God of the Old and New estaments and faith in free men as His sponsible creatures have inspired our life d history from the early days of the na- on and in its earlier colonial history," the mmittee said.

"This faith is embodied in our laws, docu- ents, and institutions. Even those who seem on the surface most indifferent to it acknowledge its sway in their deeper moments, as when confronted with the stark tragedies of life.

"We expect that our schools will expose our children to this point of view. We go further in our expectations. As far as the school can, in view of the religious diversity of our people, judicial opinions, and our American traditions, we expect it to teach this common religious tradition as the only adequate basis for the life of the school and the personal lives of teachers, students, and citizens in a free and responsible democracy."

On A Wide Circuit

W. W. Reid

From Armistice to Peace

I heard about a little girl to whom mother was trying to explain war: what it is, why it is. But it didn't seem to make much sense — to either of them. (Try yourself to explain war to a child!) She asked many questions: Why do people want to hurt each other? Why do they put on their best clothes to fight? Why do they put bits of hair-ribbon and hang big shiny buttons on their coats? Why do they have drums, and horns, and music? Why do people *like* war? Finally — after mother had done her best — the girl said thoughtfully, "Mommie, I'll bet that some day there'll be a war and people just won't come!"

And I'm ready to bet, too, that that day is near. It may not be in our time; but we ought to believe in it enough to give whatever of time, and energy, and service it requires to advance the day of peace by even 24 hours. "The life you save may be your own" — or your grandchild's.

Webster tells us that an armistice is "a temporary suspension of hostilities." So long as men are forging the instruments of war, so long as men believe in warfare as a means of attaining desirable objectives, so long as men glamorize war and bask in the role of heroes, just so long are we living in a period of *armistice* and not in an era of *peace*. And armistice alone gives no security, no relaxation of fear and hate, no stimulus to spiritual and intellectual growth.

To move from armistice to peace, we need faith in God's purposes: faith that they are "just and righteous altogether." And we need the little girl's faith in the ultimate sanity and good sense of man: that someday he will not heed a call to war. But to *faith* must be added *works*, if war is to be abolished. If we lack faith, we have little heart for works. If we do no works, of what value is faith?

These *works* must include *thinking* and *talking* for peace among friends and neighbors at every possible opportunity: we must infect them with as much enthusiasm for peace as some generals seem to have for war. And we must bring every power we have — speech, letter, vote, personal interview — to bear upon leaders of Congress and of the U.N. to legislate against war itself, against atomic bomb piles, against building large armies that force other nations to build opposing armies; to enter agreements for arms reduction, outlawing of atom bombs; to take every opportunity for conference, for agreement; to refrain from speech and act that will cause the other fellow's blood pressure to rise; and to consciously and tirelessly seek new avenues of understanding.

But these works alone might end only in armistice. There is another path — longer perhaps, but a broad main artery — reaching toward peace. That is the highway along which we demonstrate the superiority of our religion, our way of life, our political and social philosophy over any other system or *ism* that man can devise. It means that each one of us must live his Christianity by wiping out from our own lives, and by helping our nation and our age wipe out, all racial discrimination, all economic exploitations, all political expediency at the expense of human well-being. These are the sins, the wrongs, the evils that communists and others see in our government and civilization.

If we can wipe out these wrongs, we can move on from armistice to peace. If we cannot, other *isms* are at least going to be tried by the hungry, the restless, the exploited, the world's unhappy millions of underprivileged men. And we shall remain in armistice or at war.

"The city of truth cannot be built on the swampy ground of skepticism. Our spiritual life is rotten throughout because it is permeated through and through with skepticism, and we live in consequence in a world which in every respect is full of falsehood."

* * * *

"Albert Schweitzer, An Anthology," edited by Charles R. Joy, The Beacon Press, Boston.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

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Baptist Union?

The Rev. Dr. Edward H. Pruden of Washington, D. C., pastor of President Truman's church and president of the American Baptist Convention (formerly Northern Baptist Convention) speaking on "The Need for Interpreters" on Oct. 24th at the 147th annual conference of the Massachusetts Baptist Convention, said that he was devoting much of his time toward effecting a greater co-operation between the northern and southern baptists and the eventual union of both groups.

The American Baptist Convention, which held its annual sessions last May in Boston, comprises 1,600,000 members and 6,768 churches. The Southern Baptist Convention has 7,000,000 on its rolls and 27,285 churches.

Dr. Pruden said that there were increasingly hopeful signs in the south that "Our Southern Baptist communities are finding a deeper sense of fellowship with all the Christians who make up that community. There are union services. The Southern Baptist ministers are participating in councils of churches and little by little that sense of oneness in Christ is finding expression."

Dr. Pruden stated that he believed the "greatest barrier to Southern Baptist participation in great Protestant co-operative agencies is misinformation, and all of us who belong to churches in both the Northern and Southern conventions must help dissipate that misunderstanding and help to take the facts to people who would very much like to have them."

The head of the American Baptist Convention said that he did not expect to relieve all the tensions in American Baptist family life but that he had selected the position of an interpreter between the two great southern and northern groups "particularly since my church is affiliated with both."

He said that Northern Baptists were much more co-operative with other Protestant denominational groups.

"I would say that Northern Baptists enthusiastically support local, national and international councils of churches. I would say in the first place, that it is due in part to the fact that Northern Baptists are a heterogeneous people. They do not come from an identical racial or national background. They are made up of people from many nations. These people live in an industrial area, and in sections of the country where many racial and national groups have settled and established themselves. From time to time, numbers of these people have found their way into Northern Baptist churches. Therefore, the Northern Baptists are a heterogeneous, ecumenical people within their own constituency.

"In the Southern Convention we have just the reverse. In the first place, Southern Baptists are very largely a homogeneous people. They come almost completely from an Anglo-Saxon stock. They are not accustomed to seeing churches of other national origins in existence. They are a people very much of the same background, training and tradition.

"In the second place, they are a majority group holding great strength in numbers because of the fact that they labor among people who are so much alike in background.

"I would say also that a part of this sense of separateness on the part of our Southern Baptists is due to the lingering influence of what has been called "Baptist high churchism;" or the "Landmark Movement." It expressed itself in this way. It assumed that the Baptist position as held by Southern Baptists was the only true interpretation of New Testament truth. In other words, almost in the same fashion as our Roman Catholic friends express it, they assumed that they were the true disciples of Christ and therefore refused to have fellowship with those who do not see things as they did. According to this small group, it was improper for a Baptist preacher to preach in the pulpit of another denomination, and it was improper for a minister of another denomination to preach in a Baptist pulpit. It was also improper, according to their interpretation, for a Baptist to commune in a church of another denomination, or for a Christian of another denomination to commune in a Baptist church.

"Now the only thing I can say about Baptist high churchism in its ancient expression or in its lingering influence is that I am just so thankful to God that all people of such leanings are not Baptists. There are some people in other denominations who believe the same thing.

"There are others who feel that participation in a council of churches means compromise of one's convictions. I have been a very enthusiastic supporter of our Washington Federation of Churches and our Federal Council and World Council for nearly fourteen years and I have never been cal'ed upon to sacrifice a single Baptist principle. On the other hand I have been given repeated opportunities of sharing with my fellow Christians what we Baptists believe, and again and again they have said to me, "I never dreamed that Baptists believe that. I am glad to know it. I feel so much closer to you now that I have heard you state your position as you have." Others feel that such participation will lead toward a super-church exerting totalitarian powers and which will dictate to local congregations. Such is not the case There are many other congregations who value their independence just as much as any Baptist congregation values its own. They will be just as much opposed to a super-church and to a dangerous ecclesasticism as any Baptist can possibly be. An outstanding European churchman told me recently that several of the great church bodies of Europe absolutely refused to go into the World Council of Churches until they had been given satisfactory assurances that such a movement did not involve organic union. Most of those who speak about the World Church and Christian unity in general are thinking of a voluntary co-operative arrangement in which individual Christians and local congregations will maintain their complete independence.

"Each of us in his own capacity should look upon himself as an interpreter standing between individuals and groups who do not completely understand one another, helping to know the other better and to appreciate the fine qualities which are to be found in both. This we believe to be in accord with the mind and spirit of our Lord and Savior, Jesus Christ."

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A Ministerial Aviary

Canadian ministers are apparently afflicted with some of the same problems that their brethren face in the U.S.A. RNS reports the following notice on the bulletin board of the Toronto Baptist Seminary:

WANTED: A young preacher
with the experience of a parrot,
the sagacity of an owl,
the strength of an eagle,
the gentleness of a dove,
the friendliness of a sparrow;
up with the lark,
at work with the hawk,
and when they get him caged they
expect him to live on
the feed of a canary.

Assails Niemoeller

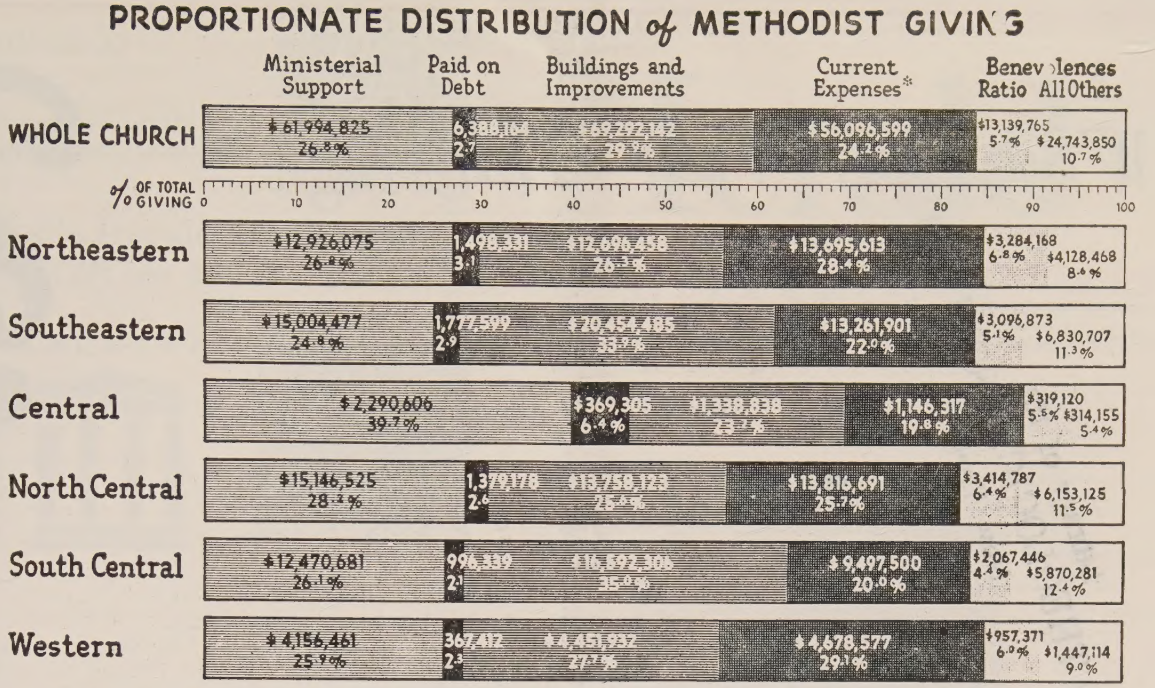
BERLIN (RNS) — Pastor Martin Niemoeller, although he "does not speak for the Evangelical Church in Germany," has "done the severest damage to the German people in Germany and abroad."

This charge was leveled against the president of the Evangelical Church in Hessen and Nassau by Dr. Konrad Adenauer, chancellor of the Western German Republic, during an address before a Christian Democratic Union rally at Goslar.

Dr. Adenauer was referring to a recent open letter in which Pastor Niemoeller accused the chancellor of being involved in plans for remilitarization in the western zone. The churchman repeated his charges at a meeting in Frankfurt sponsored by an Evangelical men's group.

"Pastor Niemoeller's action," Dr. Adenauer declared, "was enthusiastically applauded by the Communist Party, and I am convinced his utterances will receive attention in France."

Another speaker, Dr. Ferdinand Friedensburg, mayor of Berlin, asserted that "as a Confessional church member, I must state that Pastor Niemoeller's attitude represents



The above chart presented by Dr. Thomas B. Lugg, executive secretary and treasurer, to the 1950 annual meeting of the General Commission on World Service and Finance, shows the distribution of the $231,655,345 which Methodists gave for all purposes last year. Of this amount, $37,883,615 was for benevolent purposes.

y a small group. The majority of Evanicals realize the necessity of warding off mmunism."

Protestant delegates to the CDU rally opted a resolution declaring their solidarity th the party's principles and disassociating emselves from Pastor Niemoeller's views.

t was reported here that the German mmunist Peace Committee is planning to vite Pastor Niemoeller to speak at the orld Peace Congress to be held at Sheffild, gland. The congress will be largely ur Communist auspices.

eligion As Part Of Education

ATLANTIC CITY, N.J. (RNS) — Religion ust become a part of general education, o Protestant leaders told the National Conence on Religion in Education in Preparry Schools, which met here.

Mrs. Douglas Horton of New York, vicesident of the Federal Council of Churches, d Bishop Angus Dun of the Protestant piscopal Diocese of Washington, D.C., made e appeals.

Mrs. Horton said that schools "need to cognize the reality of religious experience a part of cultural and personal life."

"Any school, however secular (including e public school), which purports to inoduce a child to the culture of American ciety, owes it to that child," she said, "to clude in his description of the world in hich he lives, the fact of religion and spefically of the dominant religious tradition America — our Jewish-Christian heritage.

"Schools need to identify the church as the institution responsible for maintaining the religious heritage, and they need to help the child understand the diversity of ecclesiastical tongues.

"Schools can create an atmosphere within which children can recognize religion as a normal, desirable concern of educated people."

Bishop Dun said that private schools should teach their students a religion around which they may rally to forestall the development of some other faith, such as communism, fascism, materialism or naturalism.

All human beings, he said, need a center of allegiance or devotion, and in the world of today, "patriotism is not enough. We must be taught religion, of God's works, love and fellowship."

Missionary "Adoptions"

Support of twelve missionaries of the Division of Foreign Missions has been underwritten as *Advance Specials* since July 1st.

The New York East Conference has "adopted" Mr. and Mrs. J. B. Holt in the Philippines; Jackson Area, Dr. and Mrs. I. Bitsch-Larsen of Central Congo, Africa; California Conference, the Rev. and Mrs. D. P. Royster, Costa Rica; California Conference, Mr. William Floyd Frank, Panama, and the Rev. and Mrs. Bliss M. Wiant, North China; Wheeling, W. Virginia district, James H. Snedeker, Panama, and John James, Peru; Woodland Methodist Church of Akron, O., Ivan F. Dornan, Japan; Riverdale Methodist Church, Dayton, O., Mr. William E. Carter, Uruguay; Plainview District, Northwest Texas, James Wilson, Japan; the Methodist Church, Madison, Kan., Raymond Albert Sauder, Brazil; and Trinity Methodist Church of Memphis, Tenn., Mr. John C. Pollock, India.

Wanted at Morgan Memorial

Supervisor of Group Work for Boys in Youth Center. Also two Chauffeurs for Goodwill Industries Trucks. Apply at 85 Shawmut Ave., Boston 16.

Boston Area Calendar

Oct. 9-Nov. 3 — Series of eight 3-day Christian Workers' Schools in New Hampshire Conference. Miss Virginia Thomas of Tupelo, Miss., instructor.

Nov. 4 — Third Annual Audio-Visual Institute. Boston University School of Theology.

Oct. 22-Nov. 12 — Study of The Reformation Church, The Advance for Christ and His Church.

Oct. 29-Nov. 30 — The Albert Schweitzer Festival, Boston.

Nov. 19-Dec. 17 — Study of The World Church, The Advance for Christ and His Church.

Nov. 20 — Boston Methodist Social Union, Hayden Memorial Hall, Boston University.

Dec. 1 — ZIONS HERALD Annual Dinner and Presentation of Churchmanship Award, Hayden Memorial Hall, Boston University, Boston, Mass.

Who Does Your Thinking ?

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NOV 1 1950

Is it your favorite radio commentator —

Is it your favorite daily paper —

Is it the mood of the moment —

Is it the local gossip —

Is it propaganda —

At this time when a third world war is possible, we believe that America needs balance in its reading and thinking. National hysteria and international fear of war need the counter-balance of sturdy, independent religious thought and action. ZIONS HERALD has a distinct role to play in its weekly presentation of news and interpretation of news from the Christian standpoint.

PLAN NOW FOR DECEMBER 1st

Each year ZIONS HERALD awards its Churchmanship Citation to an outstanding Methodist. On Friday, Dec. 1, 1950 at Hayden Memorial Hall, Boston University, Boston, Mass., we will honor Mr. Chilton Bennett, executive secretary of the Methodist Board of Lay Activities. Dinner reservations should be made at once at our office. Price per ticket is $2.00. We cordially invite you to attend. — R.S.V.P.

ZIONS HERALD

581 Boylston Street Boston 16, Mass.